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COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND THOMAS D. SEYMOUR.

PLATO

PROTAGORAS

WITH THE COMMENTARY OF

HERMANN SAUPPE

TRANSLATED WITH ADDITIONS

BY

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is only to bring to the senses of his pupil the good and the useful. This is the meaning of the Protagorean principle, *πάντων χρημάτων μέτρον ἄνθρωπος*.

Protagoras, however, boasted that his teaching did not, like that of the other sophists, end in a barren knowledge, but that it led immediately into life, it fitted men for domestic and civil duties. He did not push to its logical consequences his doctrine respecting human knowledge and truth, which must have extinguished all virtue and morality,[1] replacing them with the concern of the individual for what is good and useful for himself alone; but he followed in his ethics the current ideas of virtue and piety. Now it is by discourse that men are influenced, and the prizes of life are gained, and, for securing proficiency in this, men looked pre-eminently to the sophists (*Protag.* 312 *d*). Discourse was therefore with Protagoras a prime object of attention. He taught *ὀρθοέπεια*, *i.e.* he distinguished the grammatical genders, tenses, and kinds ('question,' 'answer,' 'command,' 'wish') of sentence. Thus he became the founder of Grammar, and the jests of Aristophanes in the *Clouds* (*Nub.* 659 ff.) evince the striking impression which he thus produced. From these grammatical studies, his pupils advanced to the art of oratory, Protagoras setting forth the same subject from opposite sides, teaching them to discover grounds of probability for the improbable (*τὸν ἥττω λόγον κρείττω ποιεῖν* Arist. *Rhet.* ii. 24, p. 1402 Bk.), developing their dexterity in the treatment of general questions, and furnishing as models for their imitation his own treatment of general propositions.

A keen and active intellect, engaging powers of speech, self-confidence, and a sagacious estimate of the desires and needs of the men of his day, won for him everywhere large numbers of pupils; and the deep and abiding effects which his teaching had left upon the thought and the moral views of men could not be denied. For this reason Plato devoted two dialogues to the statement and refutation of his doctrines — in the *Theaetetus* attacking his theory of knowledge, in the *Protagoras* his doctrine of virtue.

[1] Pulpers *die Erkenntnistheorie Platos*, p. 44 f.

2. Scenery of the Dialogue.

With the finished art of the dramatist, and with the sparkling humor of the comic poet, Plato describes for us, in the most fresh and picturesque way, the house of Callias, where the conversation takes place.

One of the ancient priestly families of nobility in Athens was that of the Κήρυκες, who carried back their origin to Triptolemus. The honors of the sacred herald and of the torch-bearer at the Eleusinian mysteries were hereditary with them. The function of the Daduchia, the tie of public hospitality with Lacedaemon, and boundless wealth, established their renown, and a succession of generals and ambassadors increased their fame.[1] To this family belonged Callias and Hipponicus: Hipponicus, a frugal, quiet man, who, as general-in-chief, had gained the victory at Tanagra (in the summer of 426 B.C.), had died a short time before the representation of the Κόλακες of Eupolis (spring of 421 B.C.).[2] He left, as heir to his wealth, Callias, who gave himself up to all sensual pleasures as unrestrainedly as he devoted himself passionately to the sophists and their fascinating occupation. When these visited Athens, they found a welcome at his house, and those who wished to associate with them and listen to their discourses gathered there freely. Eupolis included Protagoras and other sophists, as he portrayed in his *Flatterers* the practices in the house of Callias, the weak vanity of the host, and the swarm of venal parasites devouring his wealth.

This house of Callias we enter with Socrates early in the morning, and find, in the porticos at either end of the court, and in one of the adjoining rooms, Protagoras, Hippias, and Prodicus, each surrounded by his disciples, and already actively engaged in teaching: Protagoras is walking, Hippias answers from a high seat the questions propounded to him, the pupils of Prodicus are gathered about his bed. Of the sophistic leaders, we miss Gorgias alone, probably because Plato regarded his activity as so significant and

[1] Meineke, *Com. Gr.* i., pp. 131 ff.; Petersen, *Hist. Gentium Att.* pp. 37 ff.

[2] Athen. v. 218 b.

peculiar that he preferred to treat his method in a separate work, rather than to give him here a subordinate position.

Around the sophists are gathered, besides Socrates and Callias, an array of persons who, at that time or soon after, were prominent in literary or public life. All belong to the most cultured circles of Athens: Xanthippus and Paralus, (the sons of Pericles and half-brothers of Callias,) Eryximachus the physician, Agathon the later poet; Alcibiades, between boyhood and manhood, here eighteen or nineteen years old; Critias, who later became one of the Thirty; Phaedrus, Pausanias, Andron, Plato's uncle Charmides, Philippides, two by name of Adimantus, — all citizens of Athens; and Antimoerus of Menda, who himself had already gained reputation as a sophist. Around these, who almost all appear in other dialogues as zealous adherents of the new doctrines, are grouped many other citizens and foreigners. Although we cannot assert that an actual occurrence lies at the foundation of the Platonic dialogue, yet it is certain that similar gatherings and conversations had frequently occurred in the house of Callias, and that, to the mind of contemporaries, there was no improbability in the introduction of any one of those named. The impression made by the lavish, pretentious, noisy behavior in Callias's house, is deepened by the contrast of the simplicity and quietness with which the domestic life of Socrates meets us in the preliminary conversation with Hippocrates, — a symbol of simple truth contrasted with the delusive glare of external display.

3. Time in which the Scene is laid.

In attempting to derive the date from allusions in the dialogue, we are involved in a contradiction, to which Athenaeus has already called attention.[1] On the one hand, Pericles and his sons, who died in 429 B.C., are referred to as still living in 315 a; 319 e; 328 e; on the other hand, the Ἀγροῖκοι of Pherecrates is mentioned in 327 d as a play of the previous year, while, according to Athenaeus, it was brought out during the Lenaean festival of 420 B.C.; again, 315 d certainly presupposes the death of Hipponicus, who

[1] *Cf.* v. 218 b; xi. 506 f.

yet cannot have died long before 421 B.C. But here, as in the other dialogues, we must distinguish between the events of primary and those of secondary importance. Only where occurrences form the ground of the picture, does Plato adhere to the history; incidental matters he freely adds, even with violence to historical truth, when they serve to give life or completeness, or afford an apt comparison or a witty allusion. Shakspere and others in their tragedies take the same liberty.

The death of Pericles and of his sons were events so weighty in themselves, and so linked with the memory of the dreadful pestilence in the early part of the fatal war, that their impression must still have been most vivid in the minds of those for whom Plato wrote. This compels us to place the scene of the dialogue in 433 or 432 B.C.,[1] before the opening of the war, to which it contains not the slightest allusion. This date is sustained by the following points in the dialogue. Hippocrates says in 310 e that he was a boy when Protagoras first visited Athens. Protagoras had left Athens in 443 B.C.; if we suppose Hippocrates to have been then thirteen or fourteen years old, he was now a young man of twenty-three or twenty-four, just as he appears in the dialogue. Again, the youthfulness of Socrates is referred to in 314 b, 317 c, 361 e; this has no meaning, if we place the time of the dialogue later, but agrees fully with Grecian ideas, if he was (432 B.C.) thirty-six years old. Protagoras, then, is fifty-three (if we consider him as born in 485 B.C.), and can properly speak of his advanced age. Furthermore, Alcibiades is called in 309 b ὑπηνήτης, and, his birth falling in about 451 B.C.,[2] his age at this time is nineteen. Agathon is called in 315 d νέον ἔτι μειράκιον, and, the date of his birth being 448 or 447 B.C.,[3] we find him here sixteen or fifteen years of age. The allusion to Phidias in 311 c as still living, does not conflict with 432 B.C., since the assumption that he died in that year is erroneous.

[1] So Schleiermacher, Stallbaum, Steinhart, in their Introductions. J. S. Kroschel also agrees with this, *de temporibus rerum, quae in Platonis Protagora habentur, constituendis* (Erfurt, 1859), pp. 15 ff., and preface to his edition, pp. 30 ff.

[2] Vischer, *Alkib. und Lysander*, p. 52.

[3] Ritschl, *de Agathonis Vita*, p. 17 (*Opusc. Philol.* i. 428).

tive poem, to combat the wisdom of Pittacus, which was condensed, after the manner of the oldest philosophers, especially of the Lacedaemonians, who were the greatest philosophers. Simonides says, therefore, that for man to become good, whether for a shorter or a longer time, is difficult, but possible; while to be good permanently is not difficult, but impossible. Socrates is able also to find in the poet his own conviction, that virtue is the knowledge of the good, while vice is the lack of this knowledge, and that no man voluntarily does wrong. Hippias approves of this interpretation, but wishes to bring forward still another of his own. This is deferred by Alcibiades, and Socrates sets forth how little in general is gained by such exposition of poetry.

g. Second dialogue between Protagoras and Socrates, 348 b–360 e.

Although reluctant, Protagoras now consents once more to make replies, and Socrates resumes the former discussion. He asks Protagoras whether he still considers the five special virtues as the five distinct parts of the one virtue; but the latter now states it as his doctrine, that justice, temperance, wisdom, and piety closely resemble one another, while courage is wholly distinct. But Socrates shows that courage as a virtue is always admirable, but that to courage belongs daring, and daring without knowledge is folly, and thus disgraceful; consequently courage cannot exist without knowledge, and wisdom and courage coincide.

Protagoras will not admit this conclusion, since, besides the daring which arises from knowledge, courage requires a certain natural endowment. Socrates, therefore, without taking up this objection, goes farther back in tracing the argument. He shows that, since the agreeable and the good, the disagreeable and the evil, are in their nature the same, no one knowingly chooses the evil and avoids the good; but that, when this seems to occur, it is owing to ignorance of the true good and evil; and that, consequently, the correct choice of the good and the competent avoidance of the evil rest upon knowledge. Accordingly, courage and fear must have knowledge as their foundation; therefore courage and wisdom coincide.

h. Conclusion, 360 e ff.

Socrates wonders that the course of their investigation has brought them both to views the reverse of those with which they started: he, who previously doubted whether virtue could be taught, now argues that it is wisdom, in which case it of course can be taught; while, contrariwise, Protagoras, who at the outset professed to be a teacher of virtue, now places it at the farthest remove from knowledge, involving the necessary consequence that it cannot be taught. He desires, therefore, very much to discuss carefully once more with Protagoras the question as to the nature of virtue. Protagoras commends Socrates's zeal, and expresses himself as ready for this discussion at another time; now he is otherwise engaged.

5. The Artistic Element.[1]

Dramatic Art. — In few dialogues is the dramatic form so skilfully maintained, without being overborne by the philosophical development, as in the *Protagoras*. By the changing scenes, the variety in the treatment of the theme, the intermezzo, the repeated participation of the others present, and by the abrupt conclusion, the picture of a scene from real life is vivaciously sustained.

Noticeable, too, is the number of vividly elaborated characters: Socrates, ever genial, ready for a contest, clear, and, in his intellectual superiority, toying, under the guise of modest deference, with the shallow conceit of his opponents. Hippocrates, of noble character, but yielding blindly to a vague zeal for knowledge. Protagoras, in the consciousness of his reputation, and with vain confidence in his wisdom and virtue, disdainful towards the other sophists, condescending towards Socrates; always intent on display (as exhibited in his desire to discourse before the other sophists, in the myth, and in the exegesis of Simonides), impatient of contradiction, nettled when worsted, and yet, without foresight, entering upon Socrates's train of thought, which, simple as it seemed, involved his certain discomfiture; with no appreciation of

[1] R. Schöne, *über Pl. Protagoras*, pp. 23 ff., 54 ff.; Meinardus, *Wie ist Platos Protagoras aufzufassen?* Oldenburg, 1865.

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ.

(In the Introductory Conversation.)

ΕΤΑΙΡΟΣ. ΣΩΚΡΑΤΗΣ.

(In the Narrated Dialogue.)

ΙΠΠΟΚΡΑΤΗΣ. ΚΑΛΛΙΑΣ.
ΣΩΚΡΑΤΗΣ. ΚΡΙΤΙΑΣ.
ΠΡΩΤΑΓΟΡΑΣ. ΠΡΟΔΙΚΟΣ.
ΑΛΚΙΒΙΑΔΗΣ. ΙΠΠΙΑΣ.

ΠΛΑΤΩΝΟΣ ΠΡΩΤΑΓΟΡΑΣ.

St. p. 309.

I. ΕΤΑΙΡΟΣ. Πόθεν, ὦ Σώκρατες, φαίνει; ἢ δῆλα δὴ ὅτι ἀπὸ κυνηγεσίου τοῦ περὶ τὴν Ἀλκιβιάδου ὥραν; καὶ μήν μοι καὶ πρῴην ἰδόντι καλὸς μὲν ἐφαίνετο ἀνὴρ ἔτι, ἀνὴρ μέντοι, ὦ Σώκρατες, ὥς γ' ἐν αὐτοῖς ἡμῖν εἰρῆσθαι, καὶ πώγωνος ἤδη ὑποπιμπλάμενος.

ΣΩΚΡΑΤΗΣ. Εἶτα τί τοῦτο; οὐ σὺ μέντοι Ὁμήρου ἐπαινέτης εἶ, ὃς ἔφη χαριεστάτην ἥβην εἶναι τοῦ ὑπηνήτου, ἣν νῦν Ἀλκιβιάδης ἔχει; b

I. 1. Cicero translated (Prisc. vi. 63), Quid tu? unde tandem apparas, o Socrate? an id quidem non dubium est, quin ab Alcibiade? — φαίνει: *make one's appearances* (*cf.* 315 e) was used popularly in the sense of ἥκειν, παρεῖναι. *Cf.* Xen. *Mem.* ii. 8. 1 πόθεν, ἔφη, Εὐθηρε, φαίνει; — δῆλα: *sc.* ἐστί, here used adj. (*cf.* 330 a); not the particle δηλαδή. 309 a

2. κυνηγεσίου: all languages apply the terms of the chase to the pursuit of love. *Cf. Soph.* 222 d τῇ τῶν ἐρώντων θήρᾳ τὸν νοῦν οὕτω προσέσχες, Xen. *Mem.* i. 2. 24 Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηράσεται. — This subst. is without a preceding art., just as though the following attributive τοῦ . . . ὥραν were lacking. See H. 668 a.

3. καλὸς ἀνήρ: pred., *cf.* 341 a. Others would read ἀνήρ, as subj.; but δὴ anticipates the following ἀνὴρ μέντοι. The youth in Athens, on the completion of his eighteenth year, became legally ἀνήρ (ἐντεῦθεν οἱ ἄνδρας δοκιμασθεῖεν Isocr. vii. 37) by registration in the roll of the citizens of his deme.

4. ἤδη . . . εἰρῆσθαι: for the inf. abs. see G. 268; H. 956. *Cf.* 339 e. — The slight blemish should receive a bare allusion. — αὐτοῖς: in such connections is nearly equiv. to μόνοις. *Cf. Parm.* 137 a ἐντεῦθεν καὶ αὐτοὶ ἐσμεν, Xen. *An.* ii. 3. 7 αὐτοῖς τοῖς ἀνδράσι . . . ἢ καὶ τοῖς ἄλλοις, Ar. *Ach.* 504 αὐτοὶ γάρ ἐσμεν, *we are by ourselves*. *Cf.* 320 a d, 337 c.

6. τί τοῦτο: *sc.* ἐστίν, *cf.* 310 d. An elliptical formula of daily life, nearly equiv. to τί τοῦτο διαφέρει; 331 c. — οὐ . . . μέντοι: the more common declaration, σὺ μέντοι ἐπαινέτης εἶ, *you surely agree with*, is expressed interr. with οὐ. *Cf. Theaet.* 163 e μνήμων οὐ λέγεις μέντοι τι; *Phaedr.* 229 b, οὐκ ἐνθένδε μέντοι ποθὲν λέγεται ὁ Βορέας τὴν Ὠρείθυιαν ἁρπάσαι; *Charm.* 159 b οὐ τῶν καλῶν μέντοι ἡ σωφροσύνη ἐστί;

7. *Cf.* Hom. Ω 347 of Hermes, βῆ δ' ἴμεν ποίμνην ἀσυφήτῃσι (σ *princely*

St. p.

Ετ. Τί οὖν τὰ νῦν; ἢ παρ' ἐκείνου φαίνει; καὶ πῶς πρὸς σὲ ὁ νεανίας διάκειται;

Σα. Εὖ, ἔμοιγε ἔδοξεν, οὐχ ἥκιστα δὲ καὶ τῇ νῦν ἡμέρᾳ· καὶ γὰρ πολλὰ ὑπὲρ ἐμοῦ εἶπε, βοηθῶν ἐμοί· καὶ οὖν καὶ ἄρτι ἀπ' ἐκείνου ἔρχομαι. ἄτοπον μέντοι τί σοι ἐθέλω εἰπεῖν· παρόντος γὰρ ἐκείνου οὔτε προσεῖχον τὸν νοῦν ἐπελανθανόμην τε αὐτοῦ θαμά.

Ετ. Καὶ τί ἂν γεγονὸς εἴη περὶ σὲ κἀκεῖνον τοσοῦτον πρᾶγμα; οὐ γὰρ δήπου τινὶ καλλίονι ἐνέτυχες ἄλλῳ ἔν γε τῇδε τῇ πόλει.

Σα. Καὶ πολύ γε.

Ετ. Τί φῄς; ἀστῷ ἢ ξένῳ;

Σα. Ξένῳ.

Ετ. Ποδαπῷ;

Σα. Ἀβδηρίτῃ. Thracian

Ετ. Καὶ οὕτω καλός τις ὁ ξένος ἔδοξέ σοι εἶναι, ὥστε τοῦ Κλεινίου υἱέος καλλίων σοι φανῆναι;

309 b youth) ἡνικά, | πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἥβη. So κ 279. These verses, from which the sculptors afterwards derived the type of the statues of Hermes, are here peculiarly apt, since Alcibiades himself had served as a model for such statues. *Cf.* Clem. Al. *Protrept.* § 53, p. 47 P. καὶ οἱ λιθοξόοι τοὺς Ἑρμᾶς Ἀθήνησι πρὸς Ἀλκιβιάδην ἀπείκαζον. — Since the words are quoted from Homer, the customary Attic art. (χαριεστάτην τὴν ἥβην) is wanting. — ὑπηνήτην: that this even without πρῶτον indicates the first bloom of youth, is shown by Photius, *Lex.*, ὑπηνήτῃ· ἀκμαίῳ· ἅρτι γενειῶντι, and Pollux ii. 10, ὑπηνήτης, ἐν ᾗ ἅρτι τῇς ὥρας, ἐν ἀκμῇ, ἐν ἄνθει.

9. τί . . . νῦν: reverting to the original question.

12. καὶ οὖν καὶ ἄρτι: Socrates answers the first question last, *and in truth I have just, etc.* See H. 1048, 2. — ὑπὲρ ἐμοῦ εἶπε: *cf.* 336 b; 348 b.

14. παρόντος . . . θαμά: this ἄτοπόν τι serves to excite the wonder of the ἑταῖρος and whets the curiosity of the reader. — οὔτε, τε: for the correlation, *cf.* 347 e, 361 e. See H. 1044 a.

18. ἐν τῇδε τῇ πόλει: *i.e.* in Athens. ἥδε ἡ πόλις (like ἐνθάδε, τῇδε) refers to the city in or near which is the speaker; ἐν ταύτῃ τῇ πόλει, relatively, to the city previously mentioned; *cf. Gorg.* 468 e.

19. πολύ γε: *sc.* καλλίονι ἐνέτυχον. γέ is freq. used in answers, strengthening the thought of the question, and may often be rendered *yes*.

24. τίς: sometimes, as here, adds indefiniteness to the meaning of

St. p. 309.

Σα. Πῶς δ' οὐ μέλλει, ὦ μακάριε, τὸ σοφώτερον καλλιον φαίνεσθαι;

Ετ. Ἀλλ' ἢ σοφῷ τινι ἡμῖν, ὦ Σώκρατες, ἐντυχὼν πάρει;

Σα. Σοφωτάτῳ μὲν οὖν δήπου τῶν γε νῦν, εἴ σοι δοκεῖ d σοφώτατος εἶναι Πρωταγόρας.

Ετ. Ὦ τί λέγεις; Πρωταγόρας ἐπιδεδήμηκεν;

Σα. Τρίτην γε ἤδη ἡμέραν.

Ετ. Καὶ ἄρτι ἄρα ἐκείνῳ συγγεγονὼς ἥκεις;

Σα. Πάνυ γε, πολλὰ καὶ εἰπὼν καὶ ἀκούσας. 310

Ετ. Τί οὖν οὐ διηγήσω ἡμῖν τὴν ξυνουσίαν, εἰ μή σέ τι κωλύει, καθιζόμενος ἐνταυθί, ἐξαναστήσας τὸν παῖδα τουτονί;

309 c adjs. and advs., thus enlarging and strengthening them, as the Lat. quidam. *Cf.* Xen. *Mem.* i. 3. 12 ὡς δεινήν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι, *how dreadful indeed, etc.*, Thuc. i. 138. 3 (Θεμιστοκλῆς) διαφερόντως τι . . . ἄξιος θαυμάσαι, *in a remarkable degree, etc.*

26. πῶς οὐ μέλλει: *why should not?* This and τί οὐ μέλλει are common phrases with Plato. — τὸ σοφώτερον . . . φαίνεσθαι: the words have a proverbial sound (as *e.g.* Sappho said ὁ δὲ κάγαθος αὔτικα καὶ κάλος ἔσσεται Frag. 101 Bgk.), the personal application being made only in the following σοφῷ and σοφωτάτῳ μὲν οὖν. The new κάλλος is in a different realm from that of Alcibiades, σοφώτερον not necessarily implying that Alcibiades is in any true sense σοφός.

30. μὲν οὖν: immo vero, *nay rather.*

d 31. Πρωταγόρας: the delay in uttering the name intensifies its effect.

310 a 36. τί . . . οὐ διηγήσω: *cf.* 317 d; *Symp.* 173 b τί οὖν, ἔφη, οὐ διηγήσω μοι; *Phaedo* 86 d εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; The surprise that the action has not already taken place contains an urgent exhortation to its performance (GMT. 19, n. 6), but εἰ μή σέ τι κωλύει here and ἵνα ἀκούσωσιν 317 d, show that the expression has become a mere formula of exhortation. So the pres. in 310 e τί οὐ βαδίζομεν; 310 a

37. We may picture a scene like the one in *Charm.* 155 b. Socrates is invited by some friends (ἡμῖν, ἀκούσεται) who are sitting in a palaestra or a 'lesche,' to take a seat and discourse to them. An Athenian would hardly walk abroad without at least one slave, while the wealthy had many, and those who owned none frequently attempted to conceal their poverty by hiring attendants. The manners of these slaves are described in [Xen.] *Rep. Ath.* i. 10 τῶν δούλων . . . πλείστη ἐστὶν Ἀθήνησιν ἀκολασία, καὶ οὔτε τυπτέσθαι ἔξεστιν αὐτόθι, οὔτε ἀνασταίη σοι (*give place to you*) ὁ δοῦλος, Ar. *Nub.* 7 οὐδὲ κολάδ' ἔξεστί μοι τοὺς οἰκέτας. Socrates evidently must secure his own seat.

[redacted]

St. p. 310.

Σω. Πάνυ μὲν οὖν· καὶ χάριν γε εἴσομαι, ἐὰν ἀκούητε.

Ερ. Καὶ μὴν καὶ ἡμεῖς σοί, ἐὰν λέγῃς.

Σω. Διπλῆ γ' ἂν εἴη ἡ χάρις. ἀλλ' οὖν ἀκούετε.

II. Τῆς παρελθούσης νυκτὸς ταυτησί, ἔτι βαθέος ὄρθρου, Ἱπποκράτης, ὁ Ἀπολλοδώρου υἱὸς Φάσωνος δὲ ἀδελφός, τὴν θύραν τῇ βακτηρίᾳ πάνυ σφόδρα ἔκρουε, καὶ ἐπειδὴ αὐτῷ ἀνέῳξέ τις, εὐθὺς εἴσω ἤειν ἐπειγόμενος, καὶ τῇ φωνῇ μέγα λέγων, Ὦ Σώκρατες, ἔφη, ἐγρήγορας ἢ καθεύδεις; καὶ ἐγὼ τὴν φωνὴν γνοὺς αὐτοῦ, Ἱπποκράτης, ἔφην, οὗτος· μή τι νεώτερον ἀγγέλλεις; Οὐδέν γ', ἦ δ' ὅς, εἰ μὴ ἀγαθά γε. Εὖ ἂν λέγοις, ἦν δ' ἐγώ· ἔστι

310 a 42. διπλῆ κτλ.: proverbial, *cf.* Soph. *Ph.* 1370 *χοὕτω διπλῆν μὲν ἐξ ἐμοῦ κτήσει χάριν (you will gain double thanks),* | *διπλῆν δὲ πατρός.*

II. 1. From this point to the end of the dialogue Socrates narrates the circumstances of his interview with Protagoras. — **βαθέος ὄρθρου**: *cf. Crito,* 43 a *ὄρθρος βαθύς.*

2. **δὶ ἀδελφόν**: in such double specifications, the Greek regularly uses *δέ*, without *μέν* in the former member. *Cf.* Xen. *An.* i. 7. 9 *Δαρείου καὶ Παρυσάτιδος παῖς, ἐμὸς δὲ ἀδελφός,* Aesch. *Pers.* 150 *μήτηρ Βασιλέως, Βασίλεια δ' ἐμή,* Hdt. vii. 10 *πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ, Δαρείῳ, ἠγόρευον,* Isae. ix. 23 *ἐμὲ γὰρ υἱὸν ὄντα Θεοφράστου σαυτοῦ δὲ ἀδελφιδοῦν ἀκοστερεῖς ἃ μοι οἱ νόμοι ἔδοσαν.*

b 4. **τίς**: Socrates, of course, had no special *θυμός*. *Cf.* 314 c. — **εὐθὺς κτλ.**: he bursts in, without asking whether Socrates is awake, or decorously waiting to be announced.

6. **Ἱπποκράτης οὗτος**: not an address, since this would not be suited to the situation; but Socrates, who only hears his approaching visitor, without seeing him, remarks *That is Hippocrates.* Similarly Hipposthenidas in Plutarch *de genio Socr.* c. 18 *Χλίδων, ἔφη, νὴ τὸν Ἡρακλέα· φεῦ, μή τι χαλεπώτερον συμβέβηκε;* Alcibiades in *Symp.* 213 b *τουτὶ τί ἦν; Σωκράτης οὗτος;* Shakspere *Jul. Caes.* i. 3 'Casca, by your voice.'

7. **νεώτερον**: the comp. in the questions of the curious Athenians (*τί νεώτερον;*) is familiar. The conservative view, 'The new is rarely good,' often allowed *νεώτερος* and *νέος* to stand as euphemistic expressions for *κακός*. Compare the uses of *νεωτερίζειν*. *Cf.* Eur. *Med.* 37 *δέδοικα δ' αὐτὴν μή τι βουλεύσῃ νέον,* Soph. *Ant.* 242, *Ph.* 784. As *μή* disclosed this sense in Socrates's question, Hippocrates hastened to allay his apprehension.

8. **εὖ ἂν λέγοις**: not positive, like *Apol.* 24 e *εὖ λέγεις,* but like our "That were well." *Cf.* Soph. *O. C.* 647 *μέγ' ἂν λέγοις δάρημα τῆς ξυνουσίας.*

St. p. 310a.

δὲ τί, καὶ τοῦ ἕνεκα τηνικάδε ἀφίκου; Πρωταγόρας, ἔφη, ἥκει, στὰς παρ' ἐμοί. Πρῴην, ἔφην ἐγώ· σὺ δὲ ἄρτι πέπυσαι; Νὴ τοὺς θεούς, ἔφη, ἑσπέρας γε. καὶ ἅμα ἐπιψηλαφήσας τοῦ σκίμποδος ἐκαθέζετο παρὰ τοὺς πόδας μου καὶ εἶπεν· Ἑσπέρας δῆτα, μάλα γε ὀψὲ ἀφικόμενος ἐξ Οἰνόης. ὁ γάρ τοι παῖς με ὁ Σάτυρος ἀπέδρα· καὶ δῆτα μέλλων σοι φράζειν, ὅτι διωξοίμην αὐτόν, ὑπό τινος ἄλλου ἐπελαθόμην. ἐπειδὴ δὲ ἦλθον καὶ δεδειπνηκότες ἦμεν καὶ ἐμέλλομεν ἀναπαύεσθαι, τότε μοι ἀδελφὸς λέγει,

b 9. **τηνικάδε**: *cf.* l. 1, above.

10. **πρῴην**: here equiv. to *τρίτην ἡμέραν, cf.* 309 d. So, too, in the formula *χθὲς καὶ πρῴην.* — Socrates's quiet manner is contrasted with the excitement of Hippocrates.

c 11. **νὴ τοὺς θεούς**: as though he needed to apologize for not coming sooner. — **ἑσπέρας**: but not *ἐχθὲς γ' ἑσπέρας,* for the civil day with the Greeks was reckoned from sunset to sunset, *cf.* 313 b.

12. **ἐπιψηλαφήσας**: for it was dark. *Cf. Phaedo* 99 b *ψηλαφῶντες οἱ πολλοὶ ὥσπερ ἐν σκότει,* Ar. *Pax* 691 *ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα.* — **σκίμποδος**: the frame of the low bed upon which Socrates was still lying. *Cf.* Eust. on Hom. Π 612 *τὸν παρ' Ἀττικοῖς σκίμποδα, εὐτελῆ κλίνην καὶ χαμαιλήν, πελάζουσαν τῇ γῇ,* Ar. *Nub.* 709 *ἐκ τοῦ σκίμποδος* | *ὀδκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι.*

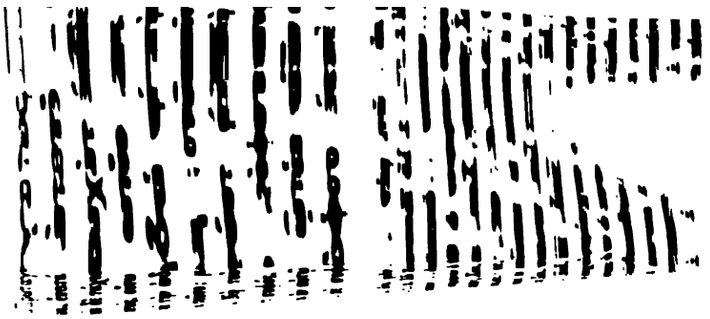
13. **ἑσπέρας δῆτα**: *yes, last evening. δῆτα* is strengthened from *δή*, Hippocrates resuming after a pause.

14. **Οἰνόης**: one deme of this name lay N.W. from Athens upon Mt. Cithaeron near Eleutherae, another N.E. near Marathon. The former must here be meant, as by this route fugitive slaves sooner reached the limits of Attica. — The frequent wars greatly facilitated the escape of discontented slaves. — **ὁ Σάτυρος**: shows that Socrates knows the slave, as also *μέλλων σοι φράζειν* reveals the intimacy existing between Socrates and Hippocrates.

310 b

310 c

15. **ὑπό . . . ἐπελαθόμην**: the freq. Attic usage of a neut. verb. const., like a pass., with *ὑπό* and the gen. of the cause. *Cf. Apol.* 17 a *ἐγὼ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἐμαυτοῦ ἐπελαθόμην,* Xen. *An.* v. 5. 9 *ἐξιοῦμεν ὑφ' ὑμῶν ἀγαθόν μέν τι πάσχειν, κακὸν δὲ μηδέν,* Lys. xii. 96, Thuc. iii. 96. 1 *Ἡσίοδος ὁ ποιητὴς λέγεται ὑπὸ τῶν ταύτῃ ἀνοθανεῖν.* See H. 819 d. — **ἦλθον**: for *ἐπανῆλθον.* Plato and other Attic writers freq. prefer simple to compound verbs. *Cf.* 320 a *γεγονέναι* for *διαγεγονέναι,* 321 c *ἔρχεται* for *ἐπέρχεται.* — **δεδειπνηκότες**: among the Attic Greeks the three meals were termed *ἀκράτισμα breakfast, ἄριστον lunch, δεῖπνον dinner;* in Homer, *ἄριστον, δεῖπνον, δόρπον.* The *δεῖπνον* was perhaps unusually late on this occasion, because Hippocrates had been awaited; still, it was often taken after sunset, *cf.* Lys. i. 22 *τούτῳ ἡλίου δεδυκότος ἰόντι ἐξ ἀγροῦ ἀκήκοεν . . . ἐκέλευον συνδειπνεῖν.*



St. p. 310.

ὅτι ἥκει Πρωταγόρας. καὶ ἔτι μὲν ἐνεχείρησα εὐθὺς παρὰ
σὲ ἰέναι, ἕωθά μοι λίαν πόρρω ἔδοξε τῶν νυκτῶν εἶναι. d
ἐπειδὴ δὲ τάχιστά με ἐκ τοῦ κόπου ὁ ὕπνος ἀνῆκεν, εὐθὺς
ἀναστάς, οὕτω δεῦρο ἐπορευόμην. καὶ ἐγὼ γιγνώσκων
αὐτοῦ τὴν ἀνδρείαν καὶ τὴν ποίησιν, Τί οὖν σοι, ἦν δ' ἐγώ,
τοῦτο; μῶν τί σε ἀδικεῖ Πρωταγόρας; καὶ ὃς γελάσας, Νὴ τοὺς θεούς, ἔφη, ὦ Σώκρατες, ὅτι γε μόνος
ἐστὶ σοφός, ἐμὲ δὲ οὐ ποιεῖ. Ἀλλὰ ναὶ μὰ Δία, ἔφην
ἐγώ, ἂν αὐτῷ διδῷς ἀργύριον καὶ πείθῃς ἐκεῖνον, ποιήσει
καὶ σὲ σοφόν. Εἰ γάρ, ἦ δ' ὅς, ὦ Ζεῦ καὶ θεοί, ἐν

310 a 18. ἔτι μέν . . . ἔπειτα: *cf.* Xen. *An.* vi. 2. 15 Ξενοφῶν δὲ ἔτι μὲν ἐνεχείρησεν . . . ἐπιλείπει, θυμούμενος δὲ αὐτῷ . . . ἀνήμερον ὁ ὕπνος . . . συντεταράχθαι. Strictly, *Xen. still wished to sail away, when, etc.*; or, paratactically, *Xen. still wished to sail away, but, etc.*; *i.e. at first Xen. wished to sail away, but then, etc. Hell.* ii. 4. 11 οἱ δὲ ἀπὸ Φυλῆς ἔτι μὲν ἐνεχείρησαν μὴ ἀνιέναι αὐτούς, ἐπεὶ δὲ μέγας ὁ κίνδυνος ἦν πολλῆς φυλακῆς δέεσθαι δεῖσθαι αὖθ. Elsewhere also ἔπειτα, like μέντοι, τοίνυν, ἀνήρ, and other adversative conjs., is correl. with μέν.

d 19. νυκτῶν: the pl. is used in Attic with reference to the different parts of the night, horae nocturnae; so ἐκ τοιούτου, μέσαι νύκτες. For the gen. after advs. of place, see G. 168; H. 737.

20. *Cf.* Hom. Β 71 ἐμὲ δὲ γλυκὺν ὕπνος ἀφῆκεν, Moore 'Ere slumber's chain has bound me.' Weariness held Hippocrates as if in bonds (*ἀν*). He means that he slept longer than he intended, or he would have come earlier.

21. οὕτω: Plato, more freq. than other writers, uses οὕτως (314 e), ἔπειτα (319 d), εἶτα (341 e) after partics., in imitation of the conversational style.

22. δεῦρο: here nearly equiv. to 310 d
προθυμίαν. *Cf. Polit.* 262 a προθυμότατα καὶ ἀνδρειότατα. Socrates notices the eagerness and excitement of Hippocrates, and pretends ignorance of the reason.

23. δίδωσι: ἀδικεῖν is often equiv. to ἠδικηκέναι, ἄδικον εἶναι. The wrong continues in its effects, and so still exists. Similarly, νικᾶν be victor, ἡττᾶσθαι be vanquished, διώκειν be prosecutor, φεύγειν be an exile, ἥκειν have come, οἴχεσθαι have gone. *Cf.* 324 c. See G. 200 n. 3; H. 827.

26. αὐτῷ, ἐκείνῳ: both refer to the same person (Protagoras). *Cf. Phaedo* 111 b τὰς δὲ ὥρας αὐτοῖς κρᾶσιν (temperature) ἴσχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι. — ἂν αὐτῷ . . . σοφόν: an ironical assurance, as though the payment of money were the sole condition needful. The receiving of money by the sophists for their instruction seemed to the best minds to be mercenary, and unworthy of the free and cultured Athenian. *Cf.* 311 b d, 328 b, 349 a, Ar. *Nub.* 98 οὗτοι διδάσκουσ', ἀργύριον ἢν τις διδῷ.

27. ἐν . . . εἴη: *would that it depended on that. Cf.* 319 c, 354 e, 356 d, 357 a, 313 a with acc. and inf.

St. p. 310.

τούτῳ εἴη· ὡς οὔτ' ἂν τῶν ἐμῶν ἐπιλίποιμι οὐδὲν οὔτε e
τῶν φίλων. ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἥκω παρὰ σέ, ἵνα
ὑπὲρ ἐμοῦ διαλεχθῇς αὐτῷ. ἐγὼ γὰρ ἅμα μὲν καὶ νεώτερός εἰμι, ἅμα δὲ οὐδὲ ἑώρακα Πρωταγόραν πώποτε οὐδ' ἀκήκοα οὐδέν· ἔτι γὰρ παῖς ἦ, ὅτε τὸ πρότερον ἐπεδήμησεν. ἀλλὰ γάρ, ὦ Σώκρατες, πάντες τὸν ἄνδρα ἐπαινοῦσι καὶ φασι σοφώτατον εἶναι λέγειν. ἀλλὰ τί οὐ βαδίζομεν παρ' αὐτόν, ἵνα ἔνδον καταλάβωμεν; καταλύει δ' 311
ὡς ἐγὼ ἤκουσα, παρὰ Καλλίᾳ τῷ Ἱππονίκου· ἀλλ' ἴωμεν. Καὶ ἐγὼ εἶπον· Μήπω γ', ὠγαθέ· πρῳὶ γάρ ἐστιν. ἀλλὰ δεῦρο ἐξαναστῶμεν εἰς τὴν αὐλὴν καὶ περιόντες αὐτοῦ διατρίψωμεν, ἕως ἂν φῶς γένηται· εἶτα ἴωμεν. καὶ

310 e 28. δι: causal. *Cf.* 335 d. See GMT. 81, n. 2. — ἐπιλίποιμι: *suffer to be lacking, omit*; commonly intrans. *Cf. Phil.* 52 d τί ποτ' ἆρα, ὦ Σώκρατες, ἐρωτῆς· βουλόμενος; Μηδὲν ὃ Πρόταρχε ἐπιλείπειν ἐλέγχων ἡδονῆς τε καὶ ἐπιστήμης, 26 b καὶ ἄλλα δὴ μυρία ἐπιλείπω λέγων. For the thought, *cf.* 313 b.

29. τῶν φίλων: *cf.* 311 d καὶ τὰ τῶν φίλων προσαναλίσκοντες, 313 b, *Symp.* 218 d καὶ εἴ τι ἄλλο ἦ τῆς οὐσίας τῆς ἐμῆς δέοιτο ἢ τῶν φίλων τῶν ἐμῶν. — To avoid τῶν τῶν φίλων (the gen. of τὰ τῶν φίλων) one art. is omitted. — αὐτὰ ταῦτα: *for this very purpose.* — Hippocrates never thinks of raising the preliminary question, whether it is best to place himself under the teaching of Protagoras, — little dreaming of the opinions of his friend Socrates.

32. ἀκήκοα οὐδέν: sc. αὐτοῦ, *cf.* 313 b οὔτε διελεξάμεθ' οὐδενόσουν. He has never heard Protagoras discourse.

ἦ: *cf.* Porphyr. on Hom. Ε 533 ὃν δὲ Ἀντιάτην οἱ μὲν ἀρχαῖοι μονογράμματον αὐτὸ προσέφερον, οἱ δὲ νεώτεροι σὺν τῷ ν. — τὸ πρότερον: the time is uncertain; perhaps B.C. 445. See Introd. § 1. 310 e

34. σοφώτατον λέγειν: like δεινότατος λέγειν. — τί οὐ βαδίζομεν: see on 310 a.

37. ὠγαθέ: is followed in the Mss. by ἐκεῖσε ἴωμεν, but the Athenians used μήπω γε in replies, regularly omitting the repetition of the verb. *Cf.* Soph. *Phil.* 1410 στεῖχε προσκύσας χθόνα. | Her. μήπω γε, πρὶν ἂν τῶν ἐμοτέρων | δίης μέθων, Ar. *Nub.* 195 ἀλλ' εἶσιθ' . . . | μήπω γε, μήπω γ', ἀλλ' ἐπιμενόντων, Plato *Phaedr.* 242 a κἀγὼ ἀντέχομαι. Phaedr. μήπω γε, ὦ Σώκρατες, πρὶν ἂν τὸ καῦμα παρέλθῃ, Aesch. *Prom.* 630 ἔκουσα δή. Cmo. μήπω γε. 311 a

38. ἐξαναστῶμεν εἰς τὴν αὐλήν: *cf.* l. 12, *Phaedo* 116 a ἐκεῖνος μὲν ἀνίστατο εἰς ὁπωσοῦν τι δὴ λουσόμενος, Xen. *Symp.* 9. 1 Ἀντίλυκος δὲ ἐξανίστατο εἰς παρίστατον. The prep. and connection imply the motion, 'the going.'

St. p. 311.

γὰρ τὰ πολλὰ Πρωταγόρας ἔνδον διατρίβει· ὥστε θάρρει, καταληψόμεθα αὐτόν, ὡς τὸ εἰκός, ἔνδον.

III. Μετὰ ταῦτα ἀναστάντες εἰς τὴν αὐλὴν περιῇμεν. καὶ ἐγὼ ἀποπειρώμενος τοῦ Ἱπποκράτους τῆς ῥώμης διεσκόπουν αὐτὸν καὶ ἠρώτων, Εἰπέ μοι, ἔφην ἐγώ, ὦ Ἱπποκράτες, παρὰ Πρωταγόραν νῦν ἐπιχειρεῖς ἰέναι, ἀργύριον τελῶν ἐκείνῳ μισθὸν ὑπὲρ σεαυτοῦ, ὡς παρὰ τίνα ἀφιξόμενος καὶ τίς γενησόμενος; ὥσπερ ἂν εἰ ἐπενόεις

311 a 40. θάρρει, καταληψόμεθα: *cf.* *Menex.* *fin.* θάρρει, οὐ πατρῷ, Xen. *Cyr.* vii. 3. 13 ἀλλὰ θάρρει, ἔφη, ὦ Κῦρε, οὐ μή σε πρίψω. — Protagoras's constant life within doors contrasts strongly with the habits of Socrates.

b III. 2 ff. By way of preparing his young friend for the interview, Socrates wishes to awaken in his mind a question as to the real value of the costly instruction of Protagoras; a question which the vehement Hippocrates was in no mood to entertain. First, therefore, Socrates will elicit from him the vagueness of his quest; then, humbled by this discovery, Hippocrates is ready for the consideration of the main question. — ῥώμης: relates generally to physical strength, but here to strength of will, fixedness of purpose. *Cf.* *Polit.* 259 e τρὸς τὴν τῆς ψυχῆς εὐνοιαν καὶ ῥώμην.

3. διεσκόπουν καὶ ἠρώτων: combining both in one act. *Cf.* *Apol.* 21 e διασκοποῦσιν οὖν τοῦτον καὶ διαλεγόμενοι αὐτῷ, 18 b ἐμῶν τοῦτο πολλοὺς ἐκεῖθέν τε καὶ πανταχόθεν ἐμοῦ.

5. τελῶν: fut., *cf.* τελοῦντες 311 c. — παρά τίνα κτλ.: for a similar questioning, *cf.* *Gorg.* 447 c f.

6. Illustrations of a general question or of an abstract principle by particular examples, introduced by ὥσπερ ἄν, belong in each a marked way to the peculiarities of the style of the Platonic Socrates, that one may reasonably see in them a practice of the actual Socrates. In these passages it is no rare thing to find several members with εἰ, inserted one into another, and 'anacolutha,' in which the ὥσπερ is forgotten. We have here a prot., εἰ . . . ἐκείνῳ, then the apod. consisting of εἰ . . . ἤρετο, . . . ἀνεκρίνω. — The Athenians generally classed together physicians, sculptors, painters, flute-players, and sophists, as men whose professions were mercenary and to be adopted only through necessity. — *Cf.* 312 b, *Gorg.* 512 d, *Luc.* *Somn.* 9 εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος γένοιτο, τὴν μὲν τέχνην ἅπαντες ἐπαινέσονται, οὐκ ἔστι δὲ ὅστις τῶν ἰδιωτῶν, εἰ νοῦν ἔχοι, εὔξαιτ' ἂν σοὶ ὅμοιος γενέσθαι· οἷος γὰρ ἂν ᾖς, βάναυσος καὶ χειρώναξ καὶ ἀνεχεφθίστος νομισθήσῃ (*you will be considered a mechanic and an artisan, living by manual toil*). *Cf.* Plutarch *Pericles* 2 for nearly identical language: ἡ δ' αὐτουργία τῶν τεκτονικῶν τῆς εἰς τὰ καλὰ ῥᾳθυμίας μάρτυρα τὸν ἐν τοῖς ἀχρήστοις πόνον παρέχεται καθ' αὑτῆς· καὶ οὐθεὶς εὐφυὴς νέος ἢ τὸν ἐν Πίσῃ θεασάμενος Δία γενέσθαι Φειδίαν ἐπεθύμησεν ἢ τὴν Ἥραν τὴν ἐν Ἄργει Πολυκλείτου, οὐδ' Ἀνακρέων ἢ Φιλήμων ἢ Ἀρχίλοχος ἡσθεὶς αὐτῶν τοῖς ποιήμασιν.

St. p. 311.

παρὰ τὸν σαυτοῦ ὁμώνυμον ἐλθών, Ἱπποκράτη τὸν Κῷον, τὸν τῶν Ἀσκληπιαδῶν, ἀργύριον τελεῖν ὑπὲρ σαυτοῦ μισθὸν ἐκείνῳ, εἴ τίς σε ἤρετο, Εἰπέ μοι, μέλλεις τελεῖν, ὦ Ἱπποκράτες, Ἱπποκράτει μισθὸν ὡς τίνι ὄντι; τί ἂν ἀπεκρίνω; Εἶπον ἄν, ἔφη, ὅτι ὡς ἰατρῷ. Ὡς τίς γενησόμενος; Ὡς ἰατρός, ἔφη. Εἰ δὲ παρὰ Πολύκλειτον τὸν Ἀργεῖον ἢ Φειδίαν τὸν Ἀθηναῖον ἐπενόεις ἀφικόμενος μισθὸν ὑπὲρ σαυτοῦ τελεῖν ἐκείνοις, εἴ τίς σε ἤρετο, Τελεῖν τοῦτο τὸ ἀργύριον ὡς τίνι ὄντι ἐν νῷ ἔχεις Πολυκλείτῳ τε καὶ Φειδίᾳ; τί ἂν ἀπεκρίνω; Εἶπον ἄν ὡς ἀγαλματοποιοῖς. Ὡς τίς δὲ γενησόμενος αὐτός; Δῆλον ὅτι ἀγαλματοποιός. Εἶεν, ἦν δ' ἐγώ· παρὰ δὲ δὴ Πρωταγόραν νῦν ἀφικόμενοι ἐγώ τε καὶ σὺ ἀργύριον ἐκείνῳ μισθὸν ἕτοιμοι ἐσόμεθα τελεῖν ὑπὲρ σοῦ, ἂν μὲν ἐξικνῆ-

311 b 7. Hippocrates of Cos, the founder of the science of medicine, belonged to the family of the Asclepiadae, in which family the priesthood of Asclepius and the practice of medicine were hereditary. See also *Phaedr.* 270 c εἰ μὲν Ἱπποκράτει γε τῷ τῶν Ἀσκληπιαδῶν δεῖ τι πιθέσθαι.

c 10. ἀνεκρίνω: see on 313 a.

11. ὅτι: *sc.* μέλλω τελεῖν Ἱπποκράτει μισθόν.

12. Phidias, son of Charmides, the Athenian, whose creative art produced ideals of the gods, and Polycletus (*cf.* 328 c) of Argos, unequalled in the expression of human beauty, represent together the culmination of Greek plastic art. They were older contemporaries of Socrates.

13. τὸν Ἀθηναῖον: is added in contrast with Ἀργεῖον.

d 18. εἶεν: a particle related to εἶα, not to the opt. εἴη or εἶεν. It marks a conclusion and transition, and is much used by Plato.

311 d 20. ἂν μέν: after εἰ μέν or ἐάν the principal sent. is freq. omitted when an antithesis with εἰ δέ follows. εὖ ἔχει, *it is well*, can generally be supplied, as Hom. A 135 f. ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί | . . . | εἰ δέ κε μὴ δώσουσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι. *Cf.* 325 d below. The connection sometimes calls for a more definite expression, as here, *e.g.* ταῦτα ἀναλίσκοντες. See on 328 b; *cf.* Xen. *Mem.* iii. 9. 11 καὶ (ἐπεδείκνυεν) τοὺς ἄλλους πάντας ἂν μὲν αὐτοὶ ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι (*sc.* αὐτοὺς ἐπιμελουμένους)· εἰ δὲ μή, τοῖς ἐπισταμένοις πειθομένους, *and he showed that all the rest, if they thought themselves capable of attending to a matter (attended to it themselves); otherwise, they trusted those who were capable.* Xen. *An.* vii. 7. 15 εἰ μὲν σύ τι ἔχεις πρὸς ἡμᾶς λέγειν (*sc.* λέγε)· εἰ δὲ μή, ἡμεῖς πρὸς σὲ ἔχομεν. Even ἐὰν μέν may be followed by εἰ δέ. See GMT. 53, n. 1; 53, 1, n. 2; H. 904 a; 906 a.

[redacted]

ται τὰ ἡμέτερα χρήματα καὶ τούτοις πείθωμεν αὐτόν, — εἰ δὲ μή, καὶ τὰ τῶν φίλων προσαναλίσκοντες. εἰ οὖν τις ἡμᾶς περὶ ταῦτα οὕτω σφόδρα σπουδάζοντας ἔροιτο, Εἰπέ μοι, ὦ Σώκρατές τε καὶ Ἱππόκρατες, ὡς τίνι ὄντι τῷ Πρωταγόρᾳ ἐν νῷ ἔχετε χρήματα τελεῖν; τί ἂν αὐτῷ ἐπικρινοίμεθα; τί ὄνομα ἄλλο γε λεγόμενον περὶ Πρωταγόρου ἀκούομεν, ὥσπερ περὶ Φειδίου ἀγαλματοποιὸν καὶ περὶ Ὁμήρου ποιητήν; τί τοιοῦτον περὶ Πρωταγόρου ἀκούομεν; Σοφιστὴν δή τοι ὀνομάζουσί γε, ὦ Σώκρατες, τὸν ἄνδρα εἶναι, ἔφη. Ὡς σοφιστῇ ἄρα ἐρχόμεθα τελοῦντες τὰ χρήματα; Μάλιστα. Εἰ οὖν καὶ τοῦτό τίς σε προσέροιτο, Αὐτὸς δὲ δὴ ὡς τίς γεγησόμενος ἔρχει παρὰ τὸν Πρωταγόραν; καὶ ὃς εἶπεν ἐρυθριάσας — ἤδη γὰρ ὑπέφαινέ τι ἡμέρας, ὥστε καταφανῆ αὐτὸν γενέσθαι —

311 a 24. εἰσί μοι: the imv. sing. is used before several vocs. when one person is prominently addressed. *Cf. Euthyd.* 293 b εἰσί μοι, ἔφη, ὦ Σώκρατές τε καὶ ἄλλοι οἱ ἄλλοι.

b 26. ὥλλος: "as Phidias is termed *sculptor*, Homer *poet*, what other name do we hear similarly given to Protagoras?"

27. ἀγαλματοποιόν: *sc.* ὄνομα. With verbs of naming, the name itself is generally in appos. with ὄνομα, ὀνομασία, or some similar word; the latter subst. may, however, be omitted. *Cf.* 315 c, *Rep.* ii. 369 c ταύτῃ τῇ ξυνουσίᾳ πόλιν τινὰ ὄνομα, Hdt. vi. 63 Δημάρητον αὐτῇ εἶναι ὄνομα ἥρωα.

28. ὀνομάζουσι . . . εἶναι: *cf.* 325 a, *Lach.* 192 a ὁ ἐν τοῖσιν ὀνομάζουσι ναχυτῆρα εἶναι, *Phil.* 13 b τί ἐνὸν τοῦτο ἕξιν εἶναι ἀγαθὴν εἶναι προσαγορεύεις; a freq. const. with verbs of naming or calling.

29. ἐρχόμεθα: more vivid than μέλλομεν, emphasizes the partic. *Cf.* 313 a, *Theaet.* 169 c, Hdt. i. 5 ὑμὲ δὴ περὶ μὲν τούτων οὐκ ἐρχόμαι ἐρέων. The Eng. has the same idiom, 'we are going to pay,' *i.e.* 'we purpose to pay.' c

31 ff. εἰ προσέροιτο: *sc.* τί ἂν ἀποκρίνοιο; or τί ἂν φαίης; *cf. Crat.* 392 c εἴ τις ἔροιτό σε, πότερον εἶεί ὀρθότερον καλεῖν τὰ ὀνόματα τοὺς φρονιμωτέρους ἢ τοὺς ἀφρονεστέρους; Herm. δῆλον δὴ ὅτι τοὺς φρονιμωτέρους φαίην ἂν σφῷν δεῖν ἐρωτᾶν ἐν σφῷν πότερον τοὺς τὰ εἰκότα μᾶλλον διδόντας ὀρθότερον ὀνομάζειν ἢ τοὺς ἀφρονεστέρους; — ἐρυθριάσας: synchronous with εἶπεν. See G. 204, n. 2; H. 856 b. On the passage, *cf.* Demetrius περὶ ἑρμηνείας 218 in Spengel *Rhet. Gr.* iii. 309 ὅταν δὲ ἡ Πλάτων φησὶν ὅτι τοῦ Ἱππονικείους, ἐρυθριάσας . . . γενέσθαι, ὅτι μὲν ἀναγίγνωσκόν ἐστι, σαφὲς δῆλον· ἡ δ' ἀνάργυρα γέγονεν ἐκ τῆς φροντίδος τῆς περὶ τὸν λόγον καὶ τοῦ ἀνομνημονεύσαι, ὅτι πέντε πρὸς αὐτὸν εἰσῆλθεν ὁ Ἱππονικείους. — ὑπέφαινέ τι ἡμέρας: *there was a glimmer of daylight.*

Εἰ μέν τι τοῖς ἔμπροσθεν ἔοικε, δῆλον ὅτι σοφιστὴς γενησόμενος. Σὺ δέ, ἦν δ' ἐγώ, πρὸς θεῶν, οὐκ ἂν αἰσχύνοιο εἰς τοὺς Ἕλληνας σαυτὸν σοφιστὴν παρέχων; Νὴ τὸν Δία, ὦ Σώκρατες, εἴπερ γε ἃ διανοοῦμαι χρὴ λέγειν. Ἀλλ' ἄρα, ὦ Ἱππόκρατες, μὴ οὐ τοιαύτην ὑπολαμβάνεις σου τὴν παρὰ Πρωταγόρου μάθησιν ἔσεσθαι, ἀλλ' οἵα b περ ἡ παρὰ τοῦ γραμματιστοῦ ἐγένετο καὶ κιθαριστοῦ καὶ παιδοτρίβου; τούτων γὰρ σὺ ἑκάστην οὐκ ἐπὶ τέχνῃ ἔμαθες, ὡς δημιουργὸς ἐσόμενος, ἀλλ' ἐπὶ παιδείᾳ, ὡς τὸν ἰδιώτην καὶ τὸν ἐλεύθερον πρέπει. Πάνυ μὲν οὖν μοι δοκεῖ, ἔφη, τοιαύτη μᾶλλον εἶναι ἡ παρὰ Πρωταγόρου μάθησις.

312 a 35. εἰ . . . τι ἔοικε: with indef. subj.; a freq. turn with Plato in such reasonings; *cf.* 330 b. — μέν: admitting with a blush the conclusion forced by the argument, he intends making some qualification with a δέ, but is forestalled by Socrates. See on c, l. 8, below.

37. εἰς . . . παρίχων: *before the Greeks. Cf.* 349 a, Thuc. vi. 31. 4 ξυνέβη δὲ τοὺς ἄλλους Ἕλληνας ἐπίδειξιν εἰκασθῆναι it came about that it looked like a display *before the other Greeks.* — σαυτόν: *cf.* 348 e.

39. "*But then*, since you do not wish to become a sophist." *Cf. Euthyd.* 290 e ἀλλ' ἄρα, ὦ πρὸς Διός, μὴ ὁ Κτήσιππος ἦν ὁ ταῦτ' εἰπών; *Apol.* 25 a ἀλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ διαφθείρουσι τοὺς νεωτέρους; — μὴ οὐ . . . ὑπολαμβάνεις: μή indicates properly a depend. question after an implied verb of fear or caution; οὐ is const. with τοιαύτην. (I question) *whether you do not mean that . . . will be not of this sort, but, etc.*; i.e. *doubtless you mean that, etc.* See H. 867; GMT. 46, n. 4 and n. 5 a. *Cf. Meno* 89 c ἴσως νὴ Δία· ἀλλὰ μὴ τοῦτο οὐ καλῶς ὡμολογήσαμεν; 312 a

41. γραμματιστοῦ κτλ.: *cf.* 325 d ff. b

42. ἐπὶ τέχνῃ: *cf.* 315 a; *to practise it as an art, to make it a profession.*

43. ἐπὶ παιδείᾳ: *for the sake of general culture. Cf. Gorg.* 485 a φιλοσοφίας μὲν δοκεῖ παιδείας χάριν καλὸν μετέχειν.

44. τόν, τόν: generic arts. See H. 659. — ἰδιώτην: here contrasted with δημιουργός (*one who pursues the art, cf.* 327 c), elsewhere with ποιητής, ἰατρός *etc. Cf.* 322 c, 327 c, 344 c, 345 a; βιωτεύειν 327 a. — ἐλεύθερον: liberalis, superior in dignity to the money-getting class. See on 311 b. — πάνυ μὲν οὖν: emphatic form of assent.

45. It seems, then, that Hippocrates does not know what he wishes to obtain from Protagoras. The question naturally follows, what a sophist is, essentially; whether he has anything of value to impart, and whether it is a safe experiment to throw oneself precipitately (*cf.* 313 b) under his instruction, without previously ascertaining its precise nature.

IV. Οἶσθα οὖν ὃ μέλλεις νῦν πράττειν, ἢ σε λανθάνει; ἡμῖν δ' ἐγώ. Τοῦ πέρι; Ὅτι μέλλεις τὴν ψυχὴν τὴν σαυτοῦ παρασχεῖν θεραπεῦσαι ἀνδρὶ, ὡς φῂς, σοφιστῇ· ὃ τι δέ ποτε ὁ σοφιστής ἐστι, θαυμάζοιμ' ἂν εἰ οἶσθα. καίτοι εἰ τοῦτ' ἀγνοεῖς, οὐδὲ ὅτῳ παραδίδως τὴν ψυχὴν οἶσθα, οὔτ' εἰ ἀγαθῷ οὔτ' εἰ κακῷ πράγματι. Οἶμαί γ', ἔφη, εἰδέναι. Λέγε δή, τί ἡγεῖ εἶναι τὸν σοφιστήν; Ἐγὼ μέν, ἦ δ' ὅς, ὥσπερ τοὔνομα λέγει, τοῦτον εἶναι τὸν τῶν σοφῶν ἐπιστήμονα. Οὐκοῦν, ἦν δ' ἐγώ, τοῦτο μὲν ἐξ- 10 εστι λέγειν καὶ περὶ ζωγράφων καὶ περὶ τεκτόνων, ὅτι οὗτοί εἰσιν οἱ τῶν σοφῶν ἐπιστήμονες· ἀλλ' εἴ τις ἔροιτο ἡμᾶς, Τῶν τί σοφῶν εἰσὶν οἱ ζωγράφοι ἐπιστήμονες; εἰπομεν ἄν που αὐτῷ, ὅτι Τῶν πρὸς τὴν ἀπεργασίαν τὴν τῶν εἰκόνων, καὶ τἆλλα οὕτως. εἰ δέ τις ἐκεῖνο ἔροιτο 15 Ὁ δὲ σοφιστὴς τῶν τί σοφῶν ἐστί; τί ἂν ἀποκρινοίμεθα

312 b IV. 2. τοῦ [τίνος] πέρι: sc. λανθάνει με.—ὅτι μέλλεις κτλ.: ὅτι depends upon λανθάνει, but with θαυμάζοιμ' ἄν the discourse abandons the depend. const.

c 3. θεραπεῦσαι: the care of the soul by sophist and philosopher is often compared to the physician's treatment of the body, *cf.* 357 c Πρωταγόρας ἴσως φαύλην ἰατρὸν εἶναι (*sc.* τῆς ἁμαρτίας).

4. πράγματι: the calling of the sophist a *thing* has somewhat of mocking humor. *Cf.* Ar. *Eccl.* 441 γενέσθαι δ' εἶναι πρᾶγμ' ἥκιστα νουβυστικὸν καὶ χρηματιστικόν (*clever and money-making*). Plato *Gorg.* 520 b μίμησόθ' οὑτωσὶ τῷ πράγματι (*i.e.* the people) ὥσπερ παιδία δεδιόσιν. Still stronger are the expressions μέγα πρᾶγμα, μέγα χρῆμα. *Cf.* Hdt. iii. 132 ἓν δὲ μέγιστον πρῆγμα Δημοκήδης παρὰ βασιλέι, Dem. xxxv. 15 Ἀδικοῦσι, μέγα πρᾶγμα, ἰατροὶ τοὺς μαθητάς.

5. μέν: confirmative, *in truth*. Freq. used alone in questions and replies.

Hippocrates seems to speak with more 312 c confidence here than in a above.

9. In σοφιστής Hippocrates thinks he recognizes the stem ισ-, ὃς τὰ σοφὰ ἐπίσταται, as *Crat.* 406 b Ἄρτεμις is explained as ἀρετῆς ἴστωρ, and 407 c Ἥφαιστος as ὁ φάους ἴστωρ.

12. τί: depends upon τῶν σοφῶν. d τὰ τί σοφά; *i.e. the knowledge relating to what?* in the next line the thought is completed, τὰ πρὸς τὴν ἀπεργασίαν τὴν τῶν εἰκόνων *that which relates to the portrayal of forms.*

14. καὶ τἆλλα οὕτως: *sc.* εἴπομεν ἄν. So freq. with καὶ τἆλλα a verb is to be supplied from the context, *e.g.* 319 b καὶ τἆλλα τάττα οὕτως *sc.* ποιοῦντας, *Symp.* 176 a καὶ τἆλλα τὰ νομιζόμενα *sc.* ποιήσαντας, *Gorg.* 509 c δευτέραν δὲ τὴν τοῦ δευτέρου κακοῦ (*sc.* βούλεσθαι) καὶ τρίτην τὴν τοῦ τρίτου, καὶ τἆλλα οὕτως (*sc.* ἔχειν).

15. ἐστί: *sc.* ἐπιστήμων from the previous context.

αὐτῷ; ποίας ἐργασίας ἐπιστάτης; Τί ἂν εἴποιμεν αὐτὸν εἶναι, ὦ Σώκρατες; ἢ ἐπιστάτην τοῦ ποιῆσαι δεινὸν λέγειν; Ἴσως ἄν, ἦν δ' ἐγώ, ἀληθῆ λέγοιμεν, οὐ μέντοι ἱκανῶς γε· ἐρωτήσεως γὰρ ἔτι ἡ ἀπόκρισις ἡμῖν δεῖται, περὶ ὅτου ὁ σοφιστὴς δεινὸν ποιεῖ λέγειν· ὥσπερ ὁ κι- e θαριστὴς δεινὸν δήπου ποιεῖ λέγειν περὶ οὗπερ καὶ ἐπιστήμονα, περὶ κιθαρίσεως· ἢ γάρ; Ναί. Εἶεν· ὁ δὲ δὴ σοφιστὴς περὶ τίνος δεινὸν ποιεῖ λέγειν; ἢ δῆλον ὅτι περὶ οὗπερ καὶ ἐπίσταται; Εἰκός γε. Τί δή ἐστι τοῦτο, περὶ οὗ αὐτός τε ἐπιστήμων ἐστὶν ὁ σοφιστὴς καὶ τὸν μαθητὴν ποιεῖ; Μὰ Δί', ἔφη, οὐκέτι ἔχω σοι λέγειν.

V. Καὶ ἐγὼ εἶπον μετὰ τοῦτο· Τί οὖν; οἶσθα εἰς 313 οἷόν τινα κίνδυνον ἔρχει ὑποθήσων τὴν ψυχήν; ἢ εἰ μὲν τὸ σῶμα ἐπιτρέπειν σε ἔδει τῳ, διακινδυνεύοντα ἢ χρη-

312 d 16. ἐπιστάτης: here equiv. to ἐπιστήμων, as comes out clearly in *Crito* 47 b τῷ ἐπιστάτῃ καὶ ἀκούοντι.—τί . . . ἤ: equiv. to τί ἄλλο . . . ἤ.

17. At first Hippocrates replied confidently (ἐγὼ μὲν κτλ.), now, with less assurance, he yet gives a somewhat fitting answer (ἢ . . . λέγειν); finally, however, he has no longer any reply to urge. For οὐκέτι, *cf.* 321 d, *Phaedo* 100 d οὐ γὰρ ἔτι τοῦτο διαχωρίζομαι.

e 20. περὶ ὅτου κτλ.: for a similar examination, *cf. Gorg.* 450 e ff.

24. περὶ οὗπερ: follows also ἐπίσταται, which here is equiv. to ἐπιστήμων ἐστίν.

313 a V. 2. ἔρχει: *cf.* 311 c.—ἢ εἰ μὲν κτλ.: the sent. εἰ μὲν . . ., πολλὰ ἂν παρεσκεύαζε is in its thought subord., as a concessive (*while*), to the following sent. ὁ δὲ κτλ., as is often the case in sents. with μέν. In such cases the former member properly does not belong to the main argument, but is introduced to emphasize the latter by 313 a contrast. *Cf.* Dem. *de Cor.* 160 αἰσχρόν ἐστιν εἰ ἐγὼ μὲν τὰ ἔργα τῶν ὑπὲρ ὑμῶν πόνων ὑπέμεινα, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε *it is shameful if (while) I bore the burden of the toils in your behalf, but you will not tolerate even the recital;* where only the latter fact is shameful. Rarely the clause with μέν is the main, and that with δέ the subord. clause, *cf.* Xen. *Mem.* i. 2. 9. Similar in Latin are paratactic interr. clauses, as Cic. *Tusc.* 5. 90 an Scythes Anacharsis potuit pro nihilo pecuniam ducere, nostrates philosophi facere non poterunt. This whole period, with its repetitions, its pleasing, free, conversational style, doubtless vividly recalled the manner of Socrates.

3. διακινδυνεύοντα: const. here with acc. and inf.; in Thuc. vii. 1, with the simple inf. εἴτε διακινδυνεύσουσιν ἐπολεῖσθαι, as freq. κινδυνεύειν.—There

στὸν αὐτὸ γενέσθαι ἢ πονηρόν, πολλὰ ἂν περιεσκέψω, εἴτ' ἐπιτρεπτέον εἴτε οὔ, καὶ εἰς συμβουλὴν τούς τε φίλους ἂν παρεκάλεις καὶ τοὺς οἰκείους, σκοπούμενος ἡμέρας συχνάς· ὃ δὲ περὶ πλείονος τοῦ σώματος ἡγεῖ, τὴν ψυχήν, καὶ ἐν ᾧ πάντ' ἐστὶ τὰ σὰ ἢ εὖ ἢ κακῶς πράττειν, χρηστοῦ ἢ πονηροῦ αὐτοῦ γενομένου, περὶ δὲ τούτου οὔτε τῷ πατρὶ οὔτε τῷ ἀδελφῷ ἐπεκοινώσω οὔτε ἡμῶν τῶν ἑταίρων οὐδενί, εἴτ' ἐπιτρεπτέον εἴτε καὶ οὐ τῷ ἀφικομένῳ τούτῳ ξένῳ τὴν σὴν ψυχήν, ἀλλ' ἐσπέρας ἀκούσας, ὡς φῄς, ὄρθριος ἦκων περὶ μὲν τούτου οὐδένα

were no qualifications legally prescribed for physicians, and the patient in ancient times 'ran a considerable risk.' *Cf. Gorg.* 514 d; Pliny *N. H.* xxix. 1 discunt (medici) periculis nostris, et experimenta per mortes agunt.

4. παρασκόψω, παρεσκέψω: the ideas of saying, answering, considering, in such hypothetical sents., Plato very often puts into the aor. (*cf.* 311 b c), prob. to indicate the momentary occurrence or beginning of the action. *Cf. Theaet.* 144 c εἰ νῦν ἐγὼν ἐκείνῳ λέγων ἔφη αὐτὰς ἡμᾶσθαι ἑκάτερα (*if each of us held a lyre, and he said they were tuned alike*), πότερον εὐθὺς ἂν ἐπιστάμενον ἢ ἐπισκεψάμενόν ἂν, εἰ μουσικὸς ὁ λέγων; See GMT. 49, 2, n. 5.

7. τὴν ψυχήν: explanatory of ὃ κτλ. *Cf.* 360 a, 351 c, 354 c, *Rep.* ix. 583 c ὃ μεταξὺ ἄρα νῦν δὴ ἀμφοτέρων ἔφαμεν εἶναι, τὴν ἡσυχίαν, τοῦτό ποτε ἀμφότερα ὂν τοῦναντίον, λύπη τε καὶ ἡδονή so then *that which we termed the intermediate state*, namely, *rest*, will be both *pain* and *pleasure*.

8. ἐν ᾧ: see on 310 d.

9. περὶ δὲ τούτου: *cf.* 325 b f. ἐφ' ὧν δὲ . . . τούτων ἅ ἄρα. So when two periods consisting of prot. and apod. are united in a larger period by μέν . . . δέ, the μέν and δέ of the protases are freq. repeated in the apodoses. *Cf. Apol.* 28 d e.

11. εἴτε καὶ οὔ: in the second member of a depend. alternative question (*whether . . . or not*) οὔ and μή are used indifferently; *cf.* l. 15 below; but in depend. nominal questions, distinguishing between what is and what is not, μή is used when the verb is not repeated, otherwise either οὔ or μή. For examples of nominal questions, *cf.* 314 a (l. 47), Xen. *Mem.* iii. 6. 10. See G. 283, 1, n.; H. 1022 a. — τῷ . . . ξένῳ: when a subst. with the art. takes an attrib. modifier, a dem., esp. οὗτος, may be inserted after the modifier and before the noun. *Cf.* 338 a τὸ ἀκριβὲς τοῦτο εἶδος, Dem. vi. 21 *al* τὰ πρὸς τοὺς τυράννους αὗται λίαν ὑμιλίαι, Plato *Phil.* 50 b ἐν τῇ τοῦ βίου ξυμπλοκῇ τραγῳδίᾳ. From the point of view of the Athenians, ξένῳ places in a clearer light the inconsiderateness of Hippocrates, and here by its position it intensifies the reproach of Socrates.

13. ὄρθριος: temporal adj. for adv. *Cf.* Thuc. ii. 49. 4 διαφθείροντο οἱ πλεῖστοι ἀναιτίως καὶ ἐβδομαῖοι ὑπὸ τοῦ ἐντὸς πυρώσεως (*on the ninth and the seventh day*), Hom. Α 424, 472, 497, α 443, and very freq. See Seymour *Hom. Lang. and Verse* § 38; G. 138, n. 7; H. 619.

16. ὡς ἤδη διεγνωκώς: *as though you had already fully decided.*

17. συνεστέον: σύνειμι is used, like συγγίγνομαι, with the meaning *am* (or *become*) *one's pupil.* — ὃν κτλ.: *cf.* 310 e.

18. διαλέξει: sc. αὐτῷ. Instead of the rel. repeated in a different case, a personal or dem. pron. is commonly used; or, as here, the pron. may be omitted altogether. See G. 150; H. 1005.

19. σοφιστήν: a case of 'prolepsis' or anticipation; in which, to give it greater emphasis, a subst. is transferred from a depend. to the principal clause, usually with the change of case. *Cf.* 341 d οἶμαι Πρόδικον σοῦ δοκεῖν ἀνατεθράφθαι, εἰ οἶός τ' ἦσει κτλ., Xen. *Mem.* i. 4. 13 τίνος γὰρ ἄλλου ζῴου ψυχὴ τρῦτα μὲν θεῶν ἤσθηται ὅτι εἰσί. See H. 878.

20. ἔοικεν: sc. ἐμὲ ἐγνοεῖν. *Cf. Rep.* i. 346 c ἦττον ἄρα ἐφίλειαν κουῇ ὠφελοῦντας τἄντος οἱ δημιουργοί, δῆλον ὅτι κουῇ τινὶ τῷ αὐτῷ προσχρώμενοι (*availing themselves of some self-same thing*) ἑκ' ἐκείνου ὠφελοῦντας. Ἔοικεν, ἔφη (sc. αὐτοὺς ὠφελεῖσθαι κτλ.). So in many places, where ἔοικεν forms the answer.

22. ἔμπορος ἢ κάπηλος: *wholesale or retail dealer.* This comparison often appears in Plato (*cf. Soph.* 223 d, 224 d, 231 d) and in later writers. On the terms, see *Rep.* ii. 371 d ἡ οὐ καπήλους καλοῦμεν τοὺς πρὸς ὠνὴν τε καὶ πρᾶσιν διακονοῦντας ἱδρυμένους ἐν ἀγορᾷ (*those engaged in buying and selling, sitting in the market-place*), τοὺς δὲ πλανήτας ἐπὶ τὰς πόλεις ἐμπόρους; *Soph.* 223 d, *Polit.* 260 e. Becker *Charicles* (Göll) ii. 183 ff. — τις: *a sort of.* See on 334 c.

23. ψυχή: the art. (not merely generic) may be omitted with ψυχή, σῶμα, and their parts. Before γάρ in answers, *yes* or *no* may easily be supplied; we might render *certainly*. *Cf.* Soph. *Phil.* 755 δεινόν γε τοὐπίσαγμα τοῦ νοσήματος (*the burden of the disease*) PHIL. δεινὸν γὰρ οὐδὲ ῥητόν, Plato *Rep.* vi. 502 c ξυμβαίνει γάρ, ἔφη. Hippocrates was ready to purchase, at any price, what Protagoras brought. The comparison was therefore at once obvious to him; still, as he had before shown that he had no clear conception of what he could

λόγον οὐδὲ συμβουλὴν ποιεῖ, εἴτε χρὴ ἐπιτρέπειν σαυτὸν αὐτῷ εἴτε μή, ἑτοῖμος δ' εἶ ἀναλίσκειν τά τε σαυτοῦ καὶ τὰ τῶν φίλων χρήματα, ὡς ἤδη διεγνωκώς, ὅτι πάντως συνεστέον Πρωταγόρᾳ, ὃν οὔτε γιγνώσκεις, ὡς φῄς, οὔτε διείλεξαι οὐδεπώποτε, σοφιστὴν δ' ὀνομάζεις, τὸν δὲ σοφιστήν, ὅ τί ποτε ἔστι, φαίνει ἀγνοῶν, ᾧ μέλλεις σαυτὸν ἐπιτρέπειν; Καὶ ὃς ἀκούσας, Ἔοικεν, ἔφη, ὦ Σώκρατες, ἐξ ὧν σὺ λέγεις. Ἆρ' οὖν, ὦ Ἱππόκρατες, ὁ σοφιστὴς τυγχάνει ὢν ἔμπορός τις ἢ κάπηλος τῶν ἀγωγίμων, ἀφ' ὧν ψυχὴ τρέφεται; Φαίνεται γὰρ ἔμοι-

312 b

312 c

St. p. 312.

αὐτῶν, ἐὰν μή τις τύχῃ περὶ τὴν ψυχὴν αὖ ἰατρικὸς ὤν. εἰ μὲν οὖν σὺ τυγχάνεις ἐπιστήμων τούτων, τί χρηστὸν καὶ πονηρόν, ἀσφαλές σοι ὠνεῖσθαι μαθήματα καὶ παρὰ Πρωταγόρου καὶ παρ' ἄλλου ὁτουοῦν· εἰ δὲ μή, ὅρα, ὦ μακάριε, μὴ περὶ τοῖς φιλτάτοις κυβεύῃς τε καὶ κινδυ- 314 νεύῃς. καὶ γὰρ δὴ καὶ πολὺ μείζων κίνδυνος ἐν τῇ τῶν μαθημάτων ὠνῇ ἢ ἐν τῇ τῶν σιτίων. σιτία μὲν γὰρ καὶ ποτὰ πριάμενον παρὰ τοῦ καπήλου ἔξεστιν ἐν ἄλλοις ἀγγείοις ἀποφέρειν, καὶ πρὶν δέξασθαι αὐτὰ εἰς τὸ σῶμα πιόντα ἢ φαγόντα, καταθέμενον οἰκαδε ἔξεστι συμβουλεύσασθαι, παρακαλέσαντα τὸν ἐπαΐοντα, ὅ τι τε ἐδεστέον ἢ ποτέον καὶ ὅ τι μή, καὶ ὁπόσον καὶ ὁπότε· ὥστε ἐν τῇ ὠνῇ οὐ μέγας ὁ κίνδυνος. μαθήματα δὲ οὐκ ἔστιν ἐν ἄλλῳ ἀγγείῳ ἀπενεγκεῖν, ἀλλ' ἀνάγκη, καταθέντα b τὴν τιμήν, τὸ μάθημα ἐν αὐτῇ τῇ ψυχῇ λαβόντα καὶ

313 e 38. τυγχάνεις ἐπιστήμων: Plato rarely uses τυγχάνειν without a partic. *Cf. Phaedr.* 230 a εἴτε τι θηρίον τυγχάνον Τυφῶνος πολυπλοκώτερον (more complex), *Rep.* ii. 369 b ἐπειδὴ τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν ἐνδεής since no one of us is self-sufficing, but each has many wants, *Tim.* 61 e τυγχάνει δὲ οὔτε ταῦτα οὕτ' ἄνευα δυνατὰ ἱκανῶς λεχθῆναι.

314 a 41. τοῖς φιλτάτοις: these are, in *Legg.* i. 650 a, wife, sons, and daughters (ἐπιτρέποντα αὐτοῦ θυγατέρας τε καὶ υἱεῖς καὶ γυναῖκας, οὕτως ἐν τοῖς φιλτάτοις κινδυνεύοντα imperilling one's dearest interests), here ἡ ψυχή, its well-being, *i.e.* virtue, wisdom; similarly *Gorg.* 513 a ὅπως μὴ σὺν τοῖς φιλτάτοις (at the loss of what is dearest) ἡ αἵρεσις ἡμῖν ἔσται ταύτης τῆς δυνάμεως τῆς ἐν τῇ πόλει. — κυβεύῃς: the Greeks sometimes compared life to a game of chance; *cf. Rep.* x. 604 c; Terent. *Ad.* iv. 7. 21 ita vitast hominum, quasi quom ludas tesseris; and used κυβεύειν τινί, περί τινι of a frivolous and fool-hardy risk, like our 'stake upon the die.' *Cf.* the tragic verse in Polyb. ii. 63 δεῖ τὴν ταχίστην ἀκυβεύειν τοῖς ἔλκεσι, Polybius in Suidas, *s.v.* κύβος, οἱ μὲν ἀλογιστίαν καὶ μανίαν ἔφασαν εἶναι τὸ παραβάλλεσθαι καὶ κυβεύειν τῷ βίῳ. — καὶ κινδυνεύῃς: literal and figurative expressions are sometimes combined, the literal expression following and explaining the former. *Cf.* 334 d σύντεμνέ μοι τὰς ἀνωμαλείας καὶ βραχυτέρας ποίει, *Acta Apost.* xiv. 17 ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

44. ἄλλοις: *i.e.* other than the body.

45. ἀποφέρειν: *sc.* τὸν πριάμενον, *the purchaser*, from the preceding circumst. partic.

50. καταθέντα: *cf.* 328 e. b

51. τὸ μάθημα . . . λαβόντα: corresponds to δέξασθαι εἰς τὸ σῶμα above,

St. p. 312.

δέ, ὦ Σώκρατες, ψυχὴ τίνι;
. καὶ ὅπως γε μή, ὦ ἑταῖρε,
λεῖ ἐξαπατήσει ἡμᾶς, ὥσπερ
τροφήν, ὁ ἔμπορός τε καὶ κά-
ὧν ἄγουσιν ἀγωγίμων οὔτε d
ν ἢ πονηρὸν περὶ τὸ σῶμα,
ντες, οὔτε οἱ ὠνούμενοι παρ'
ναστικὸς ἢ ἰατρὸς ὤν. οὕτω
ριάγοντες κατὰ τὰς πόλεις καὶ
ς τῷ ἀεὶ ἐπιθυμοῦντι ἐπαι-
ι, τάχα δ' ἄν τινες, ὦ ἄριστε,
ιοῦσιν ὅ τι χρηστὸν ἢ πονη-
αὖτως καὶ οἱ ὠνούμενοι παρ' e

οὐδὲν θαυμαστόν ἐστιν ὄντα τοιοῦτον 313
δέξει καὶ αὐτῷ καὶ τοῖς ἄλλοις θεραπευτὴν d
εἶναι σώματος, πλὴν τῷ μὴ εἰδότι, ὅτι
ἔστι τις παρὰ ταύτας τέχνη γυμναστικὴ
τε καὶ ἰατρική, ἡ δὴ τῷ ὄντι ἐστὶ σώμα-
τος θεραπεία. — ὧν . . . ἀγωγίμων: de-
pend. on ὅ τι following.

29. περὶ τὸ σῶμα: *with reference to the body*. In such expressions the prep. with the acc. brings out the quality of the adj. more distinctly and independently than would a simple gen., and is preferred by Plato, with whom however it becomes almost a mannerism. *Cf.* πρὸς τὴν ψυχήν below, *Gorg.* 517 e εἰδέναι ὅ τι τὸ χρηστὸν καὶ πονηρὸν τῶν σιτίων ἢ ποτῶν ἐστιν εἰς ἀρετὴν σώματος.

33. ἀεί: often means *in each case, every time*. — ἐπαινοῦσι: as Protagoras afterwards does, *cf.* 318 a e, 328 b.

36. ὡς δ' αὕτως: after Homer less e freq. than ὡσαύτως δέ. Even when δέ intervenes, the ὡς is not accented, although it stands for οὕτως. — οἱ δυνάμενοι: *sc.* ἀγοράζειν ὤν.

St. p. 314.

μαθόντα ἀπιέναι ἢ βεβλαμμένον ἢ ὠφελημένον. ταῦτα οὖν σκοπώμεθα καὶ μετὰ τῶν πρεσβυτέρων ἡμῶν· ἡμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτον πρᾶγμα διελέσθαι. νῦν μέν- 315 τοι, ὥσπερ ὡρμήσαμεν, ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός, ἔπειτα ἀκούσαντες καὶ ἄλλοις ἀνακοινωσώμεθα· καὶ γὰρ οὐ μόνος Πρωταγόρας αὐτόθι ἐστίν, ἀλλὰ καὶ Ἱππίας ὁ Ἠλεῖος· οἶμαι δὲ καὶ Πρόδικον τὸν Κεῖον· καὶ ἄλλοι c πολλοὶ καὶ σοφοί.

VI. Δόξαν ἡμῖν ταῦτα ἐπορευόμεθα. ἐπειδὴ δὲ ἐν τῷ προθύρῳ ἐγενόμεθα, ἐπιστάντες περί τινος λόγου διελεγόμεθα, ὃς ἡμῖν κατὰ τὴν ὁδὸν ἐνέπεσεν· ὧν οὖν μὴ ἀτελὴς γένοιτο, ἀλλὰ διαπερανάμενοι, οὕτως ἐσίοιμεν, στάντες ἐν τῷ προθύρῳ διελεγόμεθα, ἕως συνωμολογήσαμεν ἀλλήλοις. δοκεῖ οὖν μοι, ὁ θυρωρός, εὐνοῦχός τις, d

314 b and καὶ μαθόντα to πιόντα ἢ φαγόντα, hence, *on learning and so receiving into the soul.*

54. νέοι ἔστε κτλ.: *too young to determine.* Yet not the degree of the quality but the quality itself is declared to be unsuited to the end, which is put in the inf., or inf. with ὥστε. *Cf. Menex.* 239 b ὁ χρόνος βραχὺν διεγήσασθαι, Eur. *Andr.* 80 γέρων ἐκεῖνος ὥστε σ' ὠφελεῖν παρών. See G. 261, 1; H 642. — Contrast the less modest expression of Protagoras 317 c.

56. ἀνακοινωσώμεθα: *cf.* 317 d.

e 58. οἶμαι δέ . . . Κεῖον: *sc.* αὐτόθι εἶναι. *Cf.* 316 d ἡσθῆμαι, *sc.* προσελθόντος, *Symp.* 176 a κελεύσαι ἔχω ὑπὸ τοῦ χθὲς πότου, οἶμαι δὲ καὶ ὑμῶν τοὺς πολλούς, *Apol.* 25 e ταῦτα ἐγώ σοι οὐ πείθομαι, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα. The words are parenthetical.

VI. 1. δόξαν ταῦτα: after the analogy of δοκεῖ ταῦτα. *Cf.* Xen. *An.* iv. 1. 13 δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν. Plural in Andoc. i. 31 δόξαντα δὲ ἡμῖν ταῦτα εἶλεσθε ἄνδρας εἴκοσι, Xen. *Hell.* iii. 2. 19 δόξαντα δὲ ταῦτα καὶ παρασθέντα τὰ στρατεύματα ἀπῆλθε. See G. 278, 2; H. 974 a. — ἐπειδὴ δὲ κτλ.: in order to represent the porter as behaving in a manner so characteristic, Plato makes the conversation come to an end before the house; as Socrates when alone, in *Symp.* 175 a concludes his meditations ἐν τοῖς πρόθύροις. Doubtless this was a familiar habit of Socrates.

2. προθύρῳ: for this porch, see Becker *Char.* ii. 133; Hermann *Griech. Privatalt.* § 19.

3. δοκεῖ μοι: so οἶμαι, εἶδα is sometimes inserted parenthetically without ὡς, ὅτι. *Cf. Menex.* 236 b ὅτε μοι δοκεῖ συνετίθει τὸν ἐπιτάφιον λόγον οὗτος, *as I believe, she composed the funeral oration,* Thuc. i. 3. 1 δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο ξύμπαντά τω εἶχεν, Soph. *O. C.* 1615 σκληρὸν μέν, οἶδα, also 309 b, 323 d, 327 b. — ὁ θυρωρός: in the house of the wealthy there was

314 c always at that time a porter, whose duty it was in his θυρωρεῖον to watch all that passed in and out, to open the door which was usually closed, and to announce visitors (εἰσαγγέλλειν or προσαγγέλλειν). Not infrequently these porters were surly (*cf.* Philodem. περὶ παιπῶν § 9, προσαγγέλλειν οὐ θέλοντες ἢ σκορπίζοντες ἤ τι τοιοῦτον ἐπιλέγοντες), but here the reluctance of the faithful old eunuch points to the senseless doings in the house of his young master. Socrates, to be sure, he might have known; but this is another touch of Plato's, to show that Socrates was a beginner as yet.

d 10. οὐ σχολὴ αὐτῷ: a customary announcement to unwelcome visitors. In Cic. *de Senec.* 10, Cato remarks nemo adhuc convenire me voluit, cui fuerim occupatus. *Symp.* 212 d, when a company of revellers knocks at the door late at night, Agathe bids his servants, ἐὰν μέν τις τῶν ἐπιτηδείων ᾖ, καλεῖτε· εἰ δὲ μή, λέγετε, ὅτι οὐ πίνομεν, ἀλλὰ ἀναπαυόμεθα (*have gone to bed*) ἤδη. — αὐτῷ: *himself*; so slaves called their masters, pupils their teachers, parasites their patrons. *Cf.* Poll. iii. 74 Ἀριστοφάνης μέντοι κατὰ τὴν τῶν πολλῶν συνήθειαν τὸν δεσπότην αὐτὸν εἴρηκεν, also the αὐτὸς ἔφη, ipse dixit of the pupils of Protagoras.

17. μόγις κτλ.: *with difficulty the man was finally persuaded. Cf. Theaet.* 160 e τοῦτο μόλις ποτὲ ἐγεννήσαμεν Thuc. vii. 40 μόλις ποτὲ ἀντανήγοντο, also μόγις πως 328 d, *Apol.* 21 b μόγις πάνυ ἐπὶ ζήτησιν αὐτοῦ ἐτραπόμην *after a long struggle I gave myself to an investigation, etc.*

20. προστῴῳ: a narrow passage (θυρωρεῖον, θυρών, πυλών) led from the house-door to the porticos (τὸ περίστυλον), which surrounded the court on all four sides, and which, as they lay before the different rooms, were termed προστῷα. As nothing is said

τε ὁ Ἀκουμενοῦ καὶ Φαῖδρος ὁ Μυρρινούσιος καὶ Ἄνδρων ὁ Ἀνδροτίωνος καὶ τῶν ξένων πολῖταί τε αὐτοῦ καὶ ἄλλοι τινές. ἐφαίνοντο δὲ περὶ φύσεώς τε καὶ τῶν μετεώρων ἀστρονομικὰ ἅττα διερωτᾶν τὸν Ἱππίαν, ὁ δ' ἐν θρόνῳ καθήμενος ἑκάστοις αὐτῶν διέκρινε καὶ διεξῄει τὰ ἐρωτώμενα.

Καὶ μὲν δὴ καὶ Τάνταλόν γε εἰσεῖδον. ἐπεδήμει γὰρ ἄρα καὶ Πρόδικος ὁ Κεῖος. ἦν δὲ ἐν οἰκήματί τινι, ᾧ πρὸ τοῦ μὲν ὡς ταμιείῳ ἐχρῆτο Ἱππόνικος, νῦν δὲ ὑπὸ τοῦ πλήθους τῶν καταλυόντων ὁ Καλλίας καὶ τοῦτο ἐκκενώσας ξένοις κατάλυσιν πεποίηκεν. ὁ μὲν οὖν Πρόδικος ἔτι κατέκειτο, ἐγκεκαλυμμένος ἐν κῳδίοις τισὶ

315 a mate friends. Andron is mentioned also in *Gorg.* 487 c as eagerly occupied with philosophy; he was afterwards perhaps one of the Four Hundred; probably the orator Androtion, against whom Demosthenes spoke, was his son.

7. *Cf.* 318 e; *Hipp. Ma.* 285 b ἃ σὺ (Hippias) κάλλιστα ἐπίστασαι, τὰ περὶ τὰ ἄστρα τε καὶ τὰ οὐράνια πάθη. Astronomy was devoted to the investigation of the motions, nature, and origin of the heavenly bodies, and the general constitution of the universe, — ἡ φύσις.

8. διέκρινε: Hippias pronounced his verdicts, like the judge or the schoolmaster, from his high seat. *Cf. Rep.* i. 348 b καὶ ἅμα διακρινῶν τισὶν τῶν διαμφισβητούντων δεησόμεθα.

d 11. ἄρα: refers to 314 b. So also ἐπεδήμει, although at the time when Socrates is relating his story, Prodicus is still there. They found Socrates's conjecture respecting him (*ibid.*) correct. — οἰκήματι: any room or chamber. *Cf.* Poll. ix. 46 οἴκημα παρὰ τοῖς Ἀττικοῖς ἐστὶν τὸ οἰκούμενον· ὅ τε γὰρ Πλάτων ἐν τῷ Πρωταγόρᾳ ἔφη 'ἦσαν δ' . . . ἐχρῆτο,' *Symp.* 217 d οὐδεὶς ἐν τῷ οἰκήματι ἄλλος καθηῦδεν ἢ ἡμεῖς.

12. ᾧ ταμιείῳ: *cf.* Thuc. vii. 24 ὅσπερ γὰρ ταμιεῖα χρημάτων τῶν Ἀθηναίων τοῖς τείχεσι. The changed contents of the store-room, and the ἐκκενώσας, taken with the vexation of the eunuch, complete the picture of the state of things in Callias's house.

15. κῳδίοις: *cf.* Poll. v. 16 δέρμα τοῦ προβάτου κῴδιον. Cold weather, sickness, and effeminacy, caused people to wrap themselves in all sorts of skins and coverings. *Cf.* the description of the hopeful son, Ar. *Nub.* 10 ἐν πέντε συεδραις ἐγκεκορδυλημένος *wrapped up in five skins.* Prodicus is represented as sickly, *cf.* 317 c, Plut. εἰ πρεσβυτ. πολιτευτέον p. 791 e Πρόδικον τὸν σοφιστὴν ἢ Φιλιππίδην τὸν ποιητὴν . . . νέους μέν, ἰσχνοὺς δὲ καὶ νοσώδεις καὶ τὰ πολλὰ κλινοστρωτεῖς δι' ἀρρωστίαν ὄντας (*thin and sickly, and for the most part confined to the bed by their ailments*). — τισὶ . . . καὶ μάλα πολλοῖς: τινὲς πολλοί and similar combinations are not uncommon. *Cf.* Ar.

καὶ στρώμασι καὶ μάλα πολλοῖς, ὡς ἐφαίνετο· παρεκάθηντο δὲ αὐτῷ ἐπὶ ταῖς πλησίον κλίναις Παυσανίας τε ὁ ἐκ Κεραμέων καὶ μετὰ Παυσανίου νέον τι ἔτι μειράκιον, ὡς μὲν ἐγῷμαι, καλόν τε κἀγαθὸν τὴν φύσιν, τὴν δ' οὖν ἰδέαν πάνυ καλός. ἔδοξα ἀκοῦσαι ὄνομα αὐτῷ εἶναι Ἀγάθωνα, καὶ οὐκ ἂν θαυμάζοιμι, εἰ παιδικὰ Παυσανίου τυγχάνει ὤν. τοῦτ' ἦν τὸ μειράκιον, καὶ τὼ Ἀδειμάντω

315 d *Av.* 1014 κεκίνηται τινες πλαγαὶ συχναί *very frequent blows are set agoing*, Plato *Legg.* iii. 678 d ταμιεύλλειν τισίν (*sc.* γενεαῖς), 682 b ἐν πολλοῖς τισι χρόνοις.

17. Pausanias appears also in *Symp.* 176 a ff. as one of the more noteworthy persons in the cultivated Athenian society of that day; both in the *Symp. l.c.*, 177 e, 193 b, and in Xen. *Symp.* c. 8, is his love for Agathon mentioned. Agathon, son of Tisamenus, was rich and handsome, and gained favor for his tragedies by a Gorgian splendor of language; he went later to the court of Archelaus in Macedonia, where he died about 401 B.C. We are to think of him here as about sixteen years old.

e 19. δ' οὖν: contrasts with a previous statement of conceded uncertainty, one as to which there is no doubt; *but at any rate*, sed certe. *Cf.* Xen. *An.* i. 2. 12 and 22, 3. 5; Plato *Apol.* 17 a, 34 e εἰ μὲν θαρραλέος ἐγὼ ἔχω πρὸς θάνατον ἢ μή, ἄλλος λόγος, πρὸς δ' οὖν δέδοκται κτλ., *whether I can face death bravely or not is another matter, but certainly in view of our reputation I do not think it best, etc.*

20. καλός: with μειράκιον, παιδικά, etc., the natural gender prevails. *Cf. Lach.* 180 e τὰ γὰρ μειράκια τάδε πρὸς ἀλλήλους εἶεν διαλεγόμενοι θαμὰ ἐνεμέμνηντο Σωκράτους. — ἔδοξα: "if I rightly remember." *Cf. Theaet.* 142 c δοκεῖ γάρ μοι ὀλίγον πρὸ τοῦ θανάτου ἐντυχεῖν αὐτῷ μειρακίῳ ὄντι, *for, I believe, a little while before his own death, he met him, while still a youth.*

21. εἰ . . . τυγχάνει ὤν: *if* it should be found that *he is, etc.*; an elliptical prot., representing the object of wonder not as a matter of fact, but as more or less uncertain. *Cf.* 336 c; Thuc. i. 121. 5 δεινὸν ἂν εἴη, εἰ οἱ μὲν ἐκείνων σύμμαχοι οὐκ ἀνεροῦνται, ἡμεῖς δὲ οὐκ ἄρα διαπαρήσομεν *if* it should prove that *their allies will not weary* of paying, *while we will not spend* our money. See GMT. 56; H. 926.

22. ἦν αὖ: *there was this youth. Cf. Phaedo* 59 b οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐντοπίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ Κρίτων, καὶ ἔτι Ἑρμογένης καὶ Ἀντισθένης. ἦν δὲ καὶ Κτήσιππος ὁ Παιανιεὺς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐντοπίων, where, because παρῆν precedes, ἦν signifies *Ctesippus also was* (*sc.* present) *Rep.* x. 615 d ἐκεῖνόν τε καταλιπόμεν καὶ ἄλλους σχεδόν τι αὐτῶν τοὺς πλείστους παρόντας· ἦσαν δὲ καὶ ἰδιῶται τινες τῶν μεγάλα ἡμαρτηκότων, *we saw him and others of whom the most were tyrants; and there were also* (to be seen) *some private persons who had committed great crimes, Symp.* 173 b Ἀριστόδημος ἦν τις (in reply to τίς σοι ἐκήγγειλε;), 180 e εἶσιν. Adimantus was not an unusual name in Athens. Of those here mentioned

οὐ γὰρ σμικροὶ περὶ αὐτὰ φθόνοι τε γίγνονται καὶ ἄλλαι
316 δυσμένειαί τε καὶ ἐπιβουλαί. ἐγὼ δὲ τὴν σοφιστικὴν τέ-
χνην φημὶ μὲν εἶναι παλαιάν, τοὺς δὲ μεταχειριζομένους
αὐτὴν τῶν παλαιῶν ἀνδρῶν, φοβουμένους τὸ ἐπαχθὲς
αὐτῆς, πρόσχημα ποιεῖσθαι καὶ προκαλύπτεσθαι τοὺς μὲν
ποίησιν, οἷον Ὅμηρόν τε καὶ Ἡσίοδον καὶ Σιμωνίδην, τοὺς
316 δὲ αὖ τελετάς τε καὶ χρησμῳδίας, τοὺς ἀμφί τε Ὀρφέα
καὶ Μουσαῖον. ἐνίους δέ τινας ἤσθημαι καὶ γυμναστικήν,
οἷον Ἴκκος τε ὁ Ταραντῖνος καὶ ὁ νῦν ἔτι ὢν οὐδενὸς
ἧττων σοφιστὴς Ἡρόδικος ὁ Σηλυμβριανός, τὸ δὲ ἀρχαῖον •
Μεγαρεύς. μουσικὴν δὲ Ἀγαθοκλῆς τε ὁ ὑμέτερος πρό-

316 d 24. ἄλλαι δυσμέναι: *moreover enmities.* So freq. a new class is introduced by ἄλλος. *Cf. Apol.* 36 b στρατηγῶν καὶ δημηγορῶν καὶ τῶν ἄλλων ἀρχῶν, where see Stallbaum, *Gorg.* 519 c τούς τε μισθοὺς ἀπωστεροῦντες καὶ ἄλλην χάριν οὐκ ἀπολαβόντες (*and returning no thanks either*), *Phaedr.* 232 b. See G. 142, 2, n. 3; H. 705.

28. προκαλύπτεσθαι . . . προκαλύπτεσθαι: in a clause with ὅτι the impf. would have been used. The pres. inf. and partic. belong also to the impf. See GMT. 15, 3; 16, 2; H. 853 a; 856 a.

28. οἷον: attracted to the case of the antec.; see G. 153, n. 5; H. 1003. —Σιμωνίδην: Protagoras's preference for Simonides appears thus early. *Cf.* 339 a ff.

30. The names of Orpheus and Musaeus were connected with various solemn rites and prophetic sayings; after the collection and arrangement of their poems by Onomacritus, the poets were often mentioned together.

32. Ἴκκος: *cf.* Paus. vi. 10. 2 Ἴκκος δὲ ὁ Νικολάου Ταραντῖνος τόν τε Ὀλυμπιονίκην στάδιον ἔσχον ἔτι τε παντὸς ἄθλου καὶ δεύτερον γυμναστὴς ἄριστος λέγεται τῶν ἐφ' ἑαυτοῦ γενέσθαι. 316 d

According to Steph. Byz., *s. v.* Τάρας, he was victorious, Ol. 77, 472 B.C. So *Legg.* viii. 840 a he is extolled ὡς διὰ φιλοσοφίαν καὶ τέχνην καὶ τὸ μετὰ τοῦ σωφρονεῖν ἀνδρεῖον ἐν τῇ ψυχῇ κεκτημένος *because of his zeal for the games and skill in them, and of possessing in his soul courage combined with temperance.* —οὐδενὸς ἧττων: see on 324 d.

33. Herodicus was a teacher of • gymnastics and medicine. His own debility led him to devise a strict regimen, which prolonged his life to old age, although he was always sickly. *Cf. Rep.* iii. 406 a, Aristot. *Rhet.* i. 5. 10, Plut. *de sera* ix. He was prob. born in Megara, and afterwards became a citizen of Selymbria on the Propontis. Σηλυμβριανός is the form found in the Attic inscriptions of the fifth century, but Σαλυβριάνδε in an Attic epitaph from the beginning of the fourth century B.C. (Kumanudes ἐπιγραφαὶ ἀττικαὶ Νο. 15.).

34. Agathocles is mentioned also in *Lach.* 180 d, and Pythoclides had instructed Pericles in music (acc. to

σχημα ἐποιήσατο, μέγας ὢν σοφιστής, καὶ Πυθοκλείδης ὁ
Κεῖος καὶ ἄλλοι πολλοί. οὗτοι πάντες, ὥσπερ λέγω, φο-
βηθέντες τὸν φθόνον ταῖς τέχναις ταύταις παραπετάσμασιν ἐχρήσαντο. ἐγὼ δὲ τούτοις ἅπασι κατὰ τοῦτο εἶναι 317
οὐ ξυμφέρομαι· ἡγοῦμαι γὰρ αὐτοὺς οὔ τι διαπράξασθαι
ὃ ἐβουλήθησαν· οὐ γὰρ λαθεῖν τῶν ἀνθρώπων τοὺς δυ-
ναμένους ἐν ταῖς πόλεσι πράττειν, ὧν περ ἕνεκα ταῦτ'
ἐστὶ τὰ προσχήματα, ἐπεὶ οἵ γε πολλοὶ ὡς ἔπος εἰπεῖν

316 c Aristotle in Plutarch *Pericles* 4). Of the musician Damon, also Pericles's friend, Plutarch says similarly *ibid.* ἔοικε δὲν σοφιστὴς οὐκ ἔλαθε τῇ λύρᾳ παρακαλύμματι χρώμενος *it was no secret that he was a consummate sophist, and used the lyre as a pretext.*

317 a 38. κατὰ τοῦτο εἶναι: *in this matter at least; cf.* ἐκεῖνο εἶναι, τὸ ἐπὶ σφᾶς εἶναι, τὸ νῦν εἶναι, —also without the art., *Polit.* 300 c τὰ παρὰ τῶν εἰδότων εἰς δύναμιν εἶναι (*so far as possible*) γεγραμμένα, Isae. ii. 32 ἡμάρτανεν οὐ ποιεῖν ἀλλήλους κατὰ δύναμιν εἶναι. The inf., as an acc. of specification, indicates the sphere within which the declaration finds its place. See G. 268; H. 956 a.

39. οὔ τι: very freq. in Plato (and in Homer) as a strengthened οὔ, *by no means.*

40. οὐ γὰρ λαθεῖν, κτλ.: λαθεῖν, even after γάρ, depends upon ἡγοῦμαι. *For* (I think) *they do not escape the detection of those in authority. Cf.* 351 a, *Crat.* 417 c ταύτῃ μοι δοκεῖ ἐπιφημίσαι τὸ ἀγαθὸν λυσιτελοῦν· τὸ γὰρ τῆς φορᾶς λόον τὸ τέλος λυσιτελοῦν καλέσαι κατὰ τοῦτο, *it seems to me, one happily terms the good* λυσιτελοῦν,—*for that which sets free the end of motion one calls* λυσιτελοῦν, *Rep.* v. 479 b τοῖς δὲ ταῖς ἑορταῖσιν ἐναμφοτερίζουσιν ἔοικε· καὶ γὰρ ταῦτα ἐναμφοτερίζειν *they are like the riddles at feasts; for these also have a double sense,* Lys. xxix. 5 ἡγοῦμαι δὲ φιλοκράτει δύο εἶναι ἀπολογίας· προσῆκεν γὰρ κτλ. 317 a This is regarded as assimilation in GMT. 92, 2, n. 3; H. 947. —τοὺς δυναμένους πράττειν: *those who can act,* and not merely consider and discuss; *i.e.* "those in authority." *Cf.* Thuc. viii. 72 πεντακισχίλιοί τε ὅτι εἶεν καὶ οὐ τετρακόσιοι μόνον οἱ πράσσοντες *that these administering the government were, etc.,* Isocr. iv. 188 τοὺς μὲν πράττειν δυναμένους πειρᾶσθαι (χρὴ) διαλλάττειν (τὰς πόλεις), v. 13 δεῖ πειρᾶσθαί τινα προστάτην τῶν καὶ λέγειν καὶ πράττειν δυναμένων καὶ δόξαν μεγάλην ἐχόντων, Dem. *de Cor.* 45 *al* δὲ πόλεις ἐνόσουν τῶν μὲν ἐν τῷ πολιτεύεσθαι καὶ πράττειν δυναμένων, τῶν δ' ἰδιωτῶν καὶ πολλῶν τὰ μὲν οὐ προορωμένων κτλ. *but the cities were diseased, since, on the one hand, those engaged in public life and service were venal; while, on the other hand, those in private life and the masses, failed to foresee, etc.*

41. ὧν περ: *i.e.* τῶν δυναμένων πράττειν.

42. ὡς ἔπος εἰπεῖν: is used when the speaker, in order to express something very concisely, makes use of a term which taken strictly is too strong, as here οὐδὲν ἀλαθάνοντας, hence equiv. to *nearly, almost.* Very freq. in Plato. See G. 268; H. 956.

St. p. 317.

οὐδὲν αἰσθάνονται, ἀλλ' ἅτ' ἂν οὗτοι διαγγέλλωσι, ταῦτα ὑμνοῦσιν. [τὸ οὖν ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι, ἀλλὰ καταφανῆ εἶναι, πολλὴ μωρία καὶ τοῦ ἐπιχειρήματος, καὶ πολὺ δυσμενεστέρους παρέχεσθαι ἀνάγκη τοὺς b ἀνθρώπους· ἡγοῦνται γὰρ τὸν τοιοῦτον πρὸς τοῖς ἄλλοις καὶ πανοῦργον εἶναι. ἐγὼ οὖν τούτων τὴν ἐναντίαν ἅπασαν ὁδὸν ἐλήλυθα, καὶ ὁμολογῶ τε σοφιστὴς εἶναι καὶ παιδεύειν ἀνθρώπους, καὶ εὐλάβειαν ταύτην οἶμαι βελτίω ἐκείνης εἶναι, τὸ ὁμολογεῖν μᾶλλον ἢ ἔξαρνον εἶναι· καὶ ἄλλας πρὸς ταύτῃ ἔσκεμμαι, ὥστε, σὺν θεῷ εἰπεῖν, μηδὲν

317 a 43. **οὐδὲν αἰσθάνονται**: *for the thought, cf. Crito* 48 c *τῶν μὲν ἐμῶν ἀναπεισάντων καὶ ἀναβιωσκομένων γ' ἂν, εἰ οἷοί τ' ἦσαν, οὐδενὶ ξὺν νῷ, τούτων τῶν πολλῶν* these selfish considerations are *characteristic of those who recklessly kill and would bring to life again if they could, these unreasoning common people.* — **οὗτοι**: *i.e. οἱ πράττειν δυνάμενοι.* — **διαγγέλλωσι**: *proclaim, issue as an order.*

44. **ὑμνοῦσιν**: *have in one's mouth, take up in chorus, cf.* 343 b. — **τό**: const. with both **δύνασθαι** and **εἶναι**. — We expect *shows great folly, etc.*

45. **καταφανῆ εἶναι**: *getting caught.* — **καὶ (ὅσον) τοῦ ἐπιχειρήματος**: emphatically repeats with anacoluthon the thought already contained in **ἀποδιδράσκοντα**, — as this denotes (since the failure is declared at the outset), only *the attempt* to escape. *Cf. Menex.* 244 e *ἐκ ταύτης τῆς τέλεως, ἣν προθέμενοι ἀνάλλο* which *he eagerly sought to ruin.*

b 46. **παρέχεσθαι**: *sc. τὸ ἐπιχείρημα.*

48. **ἐναντίαν**: strengthens *ἐναντίαν, i.e. directly the opposite way. Cf.* Thuc. vi. 21 *ἐς ἀλλοτρίαν τῶνδε ἀναστήσαντες removing to a land completely foreign,* vi. 37. 3 *ἐν πάνυ πολεμίᾳ* (*entirely hostile*) **πολεμίᾳ**. — The gen. *τούτων* does not stand for *τῆς τούτων*, but depends upon *ἐγὼ ἐλήλυθα τὴν ἐναντίαν ὁδόν*, in the sense of "in contrast with them," *i.e.* "I, in contrast with these, have taken directly the opposite course." With *πᾶς, ἅπας* thus used, the art. is lacking.

317 b 52. **ἄλλας**: *sc. εὐλαβείας other precautions.* Protagoras reflects with satisfaction that in other respects also his methods are of such a sort that he has no occasion for apprehension. — **σὺν θεῷ εἰπεῖν**: deprecates any ill consequences of a boastful expression, *to say it with the favor of the gods*; like our 'thank God' with reference to the past, *cf. Theaet.* 151 b **καί, ξὺν θεῷ εἰπεῖν, πάνυ ἱκανῶς τεκτάίνομαι** (*I can judge pretty accurately*); and 'by God's help,' with reference to the future, *cf.* Eur. *Med.* 625 **ἴσως γάρ, ξὺν θεῷ δ' εἰρήσεται, | γαμεῖς τοιοῦτον ὄντα σ' ἀρνεῖσθαι γάμον** *for perhaps — with leave of heaven be it said — you will contract such a marriage as you will be fain to disown.* — **ὄντα . . . πάσχειν**: "there is nothing to be feared from the multitude *because* **οὐδὲν αἰσθάνονται**, but as **οἱ δυνάμενοι πράττειν** cannot be eluded, it is *safer* not to attempt this, therefore I avoid the danger." Contrast

St. p. 317.

δεινὸν πάσχειν διὰ τὸ ὁμολογεῖν σοφιστὴς εἶναι. καίτοι πολλά γε ἔτη ἤδη εἰμὶ ἐν τῇ τέχνῃ. καὶ γὰρ καὶ τὰ ξύμ- 55 παντα πολλά μοί ἐστιν· οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην. ὥστε πολύ μοι ἥδιστόν ἐστιν, εἴ τι βούλεσθε περὶ τούτων ἁπάντων ἐναντίον τῶν ἔνδον ὄντων τὸν λόγον ποιεῖσθαι. Καὶ ἐγώ — ὑπώπτευσα γὰρ βούλεσθαι αὐτὸν τῷ τε Προδίκῳ καὶ τῷ Ἱππίᾳ ἐνδείξασθαι καὶ καλλωπίσασθαι, ὅτι ἐρασταὶ αὐτοῦ ἀφιγμένοι εἶμεν — Τί οὖν, ἔφην ἐγώ, οὐ καὶ Πρόδικον καὶ Ἱππίαν ἐκαλέ- d σαμεν καὶ τοὺς μετ' αὐτῶν, ἵνα ἐπακούσωσιν ἡμῶν; Πάνυ μὲν οὖν, ἔφη ὁ Πρωταγόρας. Βούλεσθε οὖν, ὁ Καλλίας ἔφη, συνέδριον κατασκευάσωμεν, ἵνα καθιζόμενοι διαλέ-

317 b the attitude of Socrates, *Crito* 48 a **οὐκ ἴσα τοῖν ἡμῖν οὕτω φρονητιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ τι ὁ δίκαιος περὶ τῶν δικαίων καὶ ἀδίκων, ὅδε αὖ καὶ αὐτὴ ἡ ἀλήθεια.** **οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ τὸ εὖ ζῆν.**

c 54. **ἐν τῇ τέχνῃ**: **ἐν τινι εἶναι**, *be engaged in anything. Cf. Meno* 91 e **οἶμαι γὰρ αὐτὸν** (Protagoras) **ἀκοῦσαι ἐγγὺς καὶ ἑβδομήκοντα ἔτη γεγονότα, τεσσαράκοντα δὲ ἐν τῇ τέχνῃ ὄντα,** *Rep.* vii. 531 b **ταὐτὸν γὰρ ποιοῦσι τοῖς ἐν τῇ ἀστρονομίᾳ,** Soph. *O. T.* 562 **τὸν μάντιν οὖν τόνδε ἦν ἐν τῇ τέχνῃ;** — **τὰ ξύμπαντα**: *the years of* his *entire life,* contrasted with those spent in studies. *Cf.* Hdt. v. 120 **τεσσέρων δὲ τῶν πάντων πολλῶν μάλιστα Μιλήσιοι ἐπλήγησαν,** *but while many fell from all the forces engaged, the Milesians suffered most severely.* See Introd. p. 2.

55. **οὐδενὸς ὅτου κτλ.**: in a confirmation of what has preceded, the asyndeton is common. See G. 153, N. 4; H. 1003 a for inverted assimilation. Similar pleonasm in Dem. xx. 3 **οὐ γὰρ ἔστιν ὑφ' ὅτου τοῦτο οὐ πεπόνθατε τῶν πάντων.**

56. **ἅπαντα**: *i.e.* "the former great 317 sophists failed in attempting to cover c this their real employment; I choose the safer course of avowing it as my own, and *therefore* strongly prefer to answer your question, not in private, but in the presence of the other sophists and their friends." The elaborate prelude is followed by a short strain; and Socrates failed to catch the sequence (*ὑπώπτευσα γὰρ κτλ.*).

57. **ἐνδόντων**: const. with **τῶν ἔνδον ὄντων**.

58. **καὶ ἐγὼ κτλ.**: *cf.* 335 a, *Euthyd.* 302 a **κἀγὼ — ἦ δ' ἐγὼ ὅτι κτλ.**

59. **ἐνδείξασθαι καὶ καλλωπίσασθαι**: *i.e.* **ἐνδειξάμενον καλλωπίσασθαι,** see on 333 d.

61. **οὐ . . . ἐκαλέσαμεν**: see on 310 a. d

63. **βούλεσθε . . . κατασκευάσωμεν**: for the 'deliberative' subjv. see G. 256; H. 866, 3.

64. **συνέδριον**: a word of much dignity. — **καθιζόμενοι διαλέγησθε**: *i.e.* **καθίζεσθε καὶ διαλέγεσθε.** *Cf. Phaedr.* 228 e **ἀλλὰ ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν;**

St. p. 318.

βελτίων καθ' ἡμέραν ἔσται συγγιγνόμενος ἐκείνῳ, εἴποι ἄν, ὅτι εἰς αὔλησιν· οὕτω δὴ καὶ σὺ εἰπὲ τῷ νεανίσκῳ καὶ ἐμοὶ ὑπὲρ τούτου ἐρωτῶντι, Ἱπποκράτης ὅδε Πρωτα- d
γόρᾳ συγγενόμενος, ᾗ ἂν αὐτῷ ἡμέρᾳ συγγένηται, βελτίων ἄπεισι γενόμενος καὶ τῶν ἄλλων ἡμερῶν ἑκάστης οὕτως ἐπιδώσει, — εἰς τί, ὦ Πρωταγόρα, καὶ περὶ τοῦ; Καὶ ὁ Πρωταγόρας ἐμοῦ ταῦτ' ἀκούσας, Σύ τε καλῶς ἐρωτᾷς, ἔφη, ὦ Σώκρατες, καὶ ἐγὼ τοῖς καλῶς ἐρωτῶσι χαίρω ἀποκρι- e
νόμενος. Ἱπποκράτης γὰρ παρ' ἐμὲ ἀφικόμενος οὐ πείσεται, ἃ περ ἂν ἔπαθεν ἄλλῳ τῳ συγγενόμενος τῶν σοφιστῶν. οἱ μὲν γὰρ ἄλλοι λωβῶνται τοὺς νέους· τὰς γὰρ τέχνας 319 a
αὐτοὺς πεφευγότας ἄκοντας πάλιν αὖ ἄγοντες ἐμβάλλουσιν εἰς τέχνας, λογισμούς τε καὶ ἀστρονομίαν καὶ γεωμετρίαν καὶ μουσικήν διδάσκοντες — καὶ ἅμα εἰς τὸν Ἱππίαν ἀπέ-

22. εἰς τί, καὶ περὶ τοῦ: with peculiar, almost comical emphasis, the proper subject of the question is placed at its close. The opening words, repeated with humorous earnestness from Protagoras himself, appear thus, in spite of their fair sound, really empty of meaning.

24. χαίρω ἀποκρινόμενος: *I enjoy answering*. For the pred. partic. see GMT. 112, 1; H. 983.

27. τὰς τέχνας κτλ.: the branches pursued in the boys' schools, γραμματικῆ, λογιστικῆ, κιθαριστικῆ, — thus about the same thought as *ἐκ διδασκάλων ἀναλλαγέντας* (*cf.* 326 c).

28. ἄκοντας, ἄγοντες: note the paronomasia.

29. λογισμοὺς κτλ.: here Protagoras refers unfavorably to those who teach these specialties as not being sophists in the best sense (λωβῶνται τοὺς νέους above); while, according to 316 d, such specialists have ever been true sophists; but the different purpose of the two arguments is obvious. The circle of the studies belonging to a complete education was enlarged just at this time; to γραμματική were added arithmetic, geometry, astronomy, and music; but as Callicles in *Gorg.* 485 a advises the pursuit of philosophy only ἕως παιδείας χάριν, so the sophists warned against all that diverted from practical life, all mere theory. So Isocr. xv. 268 *διατρῖψαι μὲν οὖν περὶ τὰς παιδείας ταύτας χρόνον τινὰ συμβουλεύσαιμ' ἂν τοῖς νεωτέροις, μὴ μέντοι παρεῖν τὴν φύσιν τὴν ἑαυτῶν κατανενοσηκυῖαν* (*not however to suffer their constitution to be impaired*) *ὑπὸ τούτων*. δεῖν δὲ (ἡγοῦμαι) τοὺς προὔργου τι ποιεῖν βουλομένους (*those wishing to make some real progress*) καὶ τῶν λόγων τοὺς μετρίους καὶ τῶν πράξεων τὰς μηδὲν πρὸς τὸν βίον φερούσας ἀπωθεῖν ἐξ ἁπάντων τῶν διατριβῶν (*to put away from their whole life vain words, and deeds which bring no profit*).

40. Ἱππίαν: *cf.* 315 c.

St. p. 318.

βλεψε· — παρὰ δ' ἐμὲ ἀφικόμενος μαθήσεται οὐ περὶ ἄλλου του ἢ περὶ οὗ ἥκει. τὸ δὲ μάθημά ἐστιν εὐβουλία περί τε τῶν οἰκείων, ὅπως ἂν ἄριστα τὴν αὑτοῦ οἰκίαν διοικοῖ, καὶ περὶ τῶν τῆς πόλεως, ὅπως τὰ τῆς πόλεως δυνατώτατος ἂν εἴη καὶ πράττειν καὶ λέγειν. Ἆρ', ἔφην 319
ἐγώ, ἕπομαί σου τῷ λόγῳ; δοκεῖς γάρ μοι λέγειν τὴν πολιτικὴν τέχνην καὶ ὑπισχνεῖσθαι ποιεῖν ἀνδρας ἀγαθοὺς πολίτας. Αὐτὸ μὲν οὖν τοῦτό ἐστιν, ἔφη, ὦ Σώκρατες, τὸ ἐπάγγελμα, ὃ ἐπαγγέλλομαι.

X. Ἢ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴ περ κέκτησαι· οὐ γάρ τι ἄλλο πρός γε σὲ εἰρήσεται ἢ ἃ περ νοῶ. ἐγὼ γὰρ τοῦτο, ὦ Πρωταγόρα, οὐκ ᾤμην διδακτὸν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἀπιστῶ. ὅθεν δὲ αὐτὸ b
ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' ὑπ' ἀνθρώπων παρα-

42. The sophists professed to teach ἀρετή (*cf.* *παρὰ τούτους τοὺς ὑπισχνουμένους ἀρετῆς διδασκάλους εἶναι Meno* 91 b), but this virtue was only an external prudence in private and public affairs, *cf.* *ταύτης τῆς ἀρετῆς, ᾗ οἱ ἄνθρωποι τάς τε οἰκίας καὶ τὰς πόλεις καλῶς διοικοῦσι καὶ τοὺς γονέας τοὺς αὑτῶν θεραπεύουσι, καὶ πολίτας καὶ ξένους ὑποδέξασθαί τε καὶ ἀποπέμψαι ἐπίστανται Meno* 91 a.

47. ἀγαθοὺς πολίτας: not to be taken as pred. of ἄνδρας, but the three words together form the pred. of an obj. to be supplied (αὐτούς, "those who come to you"). Expansions with ἀνήρ seldom have an adj. added. *Cf.* Thuc. i. 74 ἄνδρα στρατηγὸν ξυνετώτατον (*most sagacious*), Ar. *Eq.* 1304 ἄνδρα μοχθηρὸν (*worthless*) πολίτην, Aeschin. iii. 197 ἀνδρὶ συνηγόρῳ βιαίῳ καὶ σάφρονι.

X. 2 f. γάρ, γάρ: the former introduces the reason for the expression of the doubt εἰ περ κέκτησαι, the latter for the existence of the doubt. 319 a

4. ὅπως ἀπιστῶ: it is quite in Socrates's style for him to say that he does not know what he ought to believe. He had thought that virtue could not be imparted by instruction, but now he does not venture to doubt the authority of Protagoras, who holds that it can; *cf.* 320 b. ἄν, which the Mss. have after ὅπως, cannot stand with the subjv. of deliberation, *cf.* *Phaedo* 107 a *οὐδ' αὐτὸς ἔχω ὅτι δεῖ ἀπιστεῖν*. b

5. οὐ, μηδέ: usually ἡγοῦμαι (*cf.* 328 e), λέγω and similar verbs take with the inf. the objective neg. οὐ, more rarely μή, which places the negation in the thought of the subject. Both are used together also, Soph. *Phil.* 1058 *ἐγὼ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν | τούτων πρατοίνειν, μηδ' ἐν θάτερον χερί and I* (am present), *who think that I could be as good a master of this bow, and guide it as well as you.*

σκεναστὸν ἀνθρώποις, δίκαιός εἰμι εἰπεῖν. ἐγὼ γὰρ Ἀθηναίους, ὥσπερ καὶ οἱ ἄλλοι Ἕλληνες, φημὶ σοφοὺς εἶναι. ὁρῶ οὖν, ὅταν συλλεγῶμεν εἰς τὴν ἐκκλησίαν, ἐπειδὰν μὲν περὶ οἰκοδομίας τι δέῃ πρᾶξαι τὴν πόλιν, τοὺς οἰκοδόμους μεταπεμπομένους συμβούλους περὶ τῶν οἰκοδομημάτων, ὅταν δὲ περὶ ναυπηγίας, τοὺς ναυπηγούς· καὶ τἆλλα πάντα οὕτως, ὅσα ἡγοῦνται μαθητά τε καὶ διδακτὰ εἶναι. ἐὰν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλεύειν, ὃν ἐκεῖνοι μὴ οἴονται δημιουργὸν εἶναι, κἂν πάνυ καλὸς ᾖ καὶ πλούσιος καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἂν ἢ αὐτὸς ἀποστῇ ὁ ἐπιχειρῶν λέγειν καταθορυβηθείς, ἢ οἱ τοξόται αὐτὸν ἀφελ-

319 b *Cf. Rep.* iii. 407 c οἰκοῦν φῶμεν καὶ Ἀσκληπιὸν οὕτω ἐντέχνως, ἀλλὰ μὴ εἰσόμεθα δεῖν, *Phaedo* 101 b, Isocr. xv. 60.

6. **δίκαιος**: includes both the right and the duty; *cf.* 351 e. — We have here the pers. const., where the less freq. impers. const. might have been used, δίκαιόν ἐστι with the acc. and inf.; the latter corresponds to the Eng. idiom. See H. 944 a. — ἐγὼ . . . εἶναι: shows why the Athenians can be cited in proof; the clause giving the reason with γάρ comes first, as often in Greek. See on 347 a, and compare a freq. use of ἀλλὰ γάρ. See H. 1050, 4. — Hippias 337 d calls Athens τῆς Ἑλλάδος αὐτὸ τὸ πρυτανεῖον τῆς σοφίας. And in fact it was only the recognition of her real superiority, with which recognition Socrates, ironically enough, expresses his agreement, if the Greeks yielded to Athens the pre-eminence in all culture, art, and science. *Cf.* Hdt. i. 60. ἐν Ἀθηναίοισι τοῖσι πρώτοισι λεγομένοισι εἶναι Ἑλλήνων σοφίην, Thuc. ii. 41 λέγω (says Pericles) τὴν πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι.

9. **πρᾶξαι περί**: *take action with regard to* is used thus by Xen., *cf. Hell.* vi. 3. 3 ἔπραττε περὶ εἰρήνης, vi. 4. 25, vii. 4. 2, *An.* vii. 2. 12. 319 b

10. **μεταπεμπομένους**: mid., *sc.* as subj. τοὺς Ἀθηναίους, as shown by ἡγοῦνται and αὐτοῖς following. — **τῶν οἰκοδομημάτων**: we should have expected οἰκοδομήσεως, *cf. Gorg.* 455 b.

11. **καὶ τἆλλα πάντα οὕτως**: *sc.* c ποιοῦντας. See on 312 d.

17. At that time the Prytanes had the conduct of the general assemblies, exercising their function through the ἐπιστάτης of the day. It was his duty, in case any speaker behaved unbecomingly, to have the police if necessary remove him (ἕλκειν) from the bema, and put him out of the assembly, (αἴρειν, ἐξαίρειν), *cf.* Poll. viii. 131. These policemen, slaves of the state, were called from their weapons τοξόται, and from the nationality of the most of them Σκύθαι. Boeckh, *Staatsh.* i. 291 *f.* *Cf.* Ar. *Eq.* 665 κἄβ' εἷλκον αὐτὸν οἱ πρυτάνεις χοἱ τοξόται *the Prytanes and the police began to drag him out*, *Eccl.* 258 ἐκεῖνο μόνον ἐσκε-

κύσωσιν ἢ ἐξαίρωνται κελευόντων τῶν πρυτάνεων. περὶ μὲν οὖν ὧν οἴονται ἐν τέχνῃ εἶναι, οὕτω διαπράττονται· ἐπειδὰν δέ τι περὶ τῶν τῆς πόλεως διοικήσεως δέῃ βουλεύσασθαι, συμβουλεύει αὐτοῖς ἀνιστάμενος περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεὺς σκυτοτόμος, ἔμπορος ναύκληρος, πλούσιος πένης, γενναῖος ἀγεννής, καὶ τούτοις οὐδεὶς τοῦτο ἐπιπλήττει ὥσπερ τοῖς πρότερον, ὅτι οὐδαμόθεν μαθών, οὐδὲ ὄντος διδασκάλου οὐδενὸς αὐτῷ, ἔπειτα συμβουλεύειν ἐπιχειρεῖ· δῆλον γάρ, ὅτι οὐχ ἡγοῦνται διδακτὸν εἶναι. μὴ τοίνυν ὅτι τὸ κοινὸν τῆς πόλεως οὕτως

319 c ποιῶν, ἢν σ' οἱ τοξόται ἕλκωσιν, ὅτι ὑβρίσεις. ἡμεῖς δέ γ', ἢν εἴρωσ', ἐὰν κελεύσωμεν *that alone is unconsidered, if the police try to drag you away, what you will do. But we, if they take you up, will bid them let you alone.* *Ach.* 54 such a scene is described. The mid. (ἐξαίρονται) occurs only here.

18. Const. ταῦτα, περὶ ὧν οἴονται ἐν τέχνῃ εἶναι, οὕτω διαπράττονται. Things before termed ἅπερ μαθητὰ καὶ διδακτά are now designated as those περὶ ὧν ἐν τέχνῃ ἐστίν, see on 310 d. — Socrates reasons thus: "when the Athenians believe a matter to turn upon professional knowledge, they allow only professional men to speak upon it; but on matters connected with the civil administration they listen to all without distinction; this ἀρετή therefore, which relates to civil administration, in the view of Athenians is not a matter of art, and so cannot be learned." *Cf.* 322 d e.

d 20. Socrates says, with reference to 318 e, διοίκησις τῶν τῆς πόλεως. This form is entirely correct, since διοίκησις τῆς πόλεως and such general expressions, like διοίκησις, freq. stand without the art. *Cf. Polit.* 296 e τὸν ἄρχοντα ὀρθῆς πόλεως διοικήσεως *the principle of the correct management of the state*, *Rep.* x. 600 e πρὸς διοίκησιν τῶν ἀνθρωπίνων πραγμάτων. 319 d

22. **ὁμοίως, ὁμοίως**: note the energy of the anaphora with μέν, δέ. — **χαλκεύς, σκυτοτόμος**: *cf.* 324 c.

23 *f.* **τούτοις, μαθών, ἐπιχειρεῖ**: such transitions to the sing. are not infreq. with Plato. *Cf.* 324 a, 334 c. Here the reversion is natural

24. **τοῦτο**: *i.e.* ὅτι ἐπιχειρεῖ.

26. **ἔπειτα**: after a partic., marks the contrast between it and the following pred. *Cf.* 358 b, *Apol.* 20 c οὐ γὰρ δήπου σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν *for it cannot be that while you* (as you say) *have not been exceeding the limits observed by other men, in spite of this, so great talk and commotion has arisen about you*, Soph. *Ant.* 406 μισῶ γὰρ ὅταν ἐν κακοῖσί τις | ἁλοὺς, ἔπειτα τοῦτο καλλύνων θέλῃ *I hate it, when one, taken in evil deeds, then desires to gloss these over.*

27. **μὴ ὅτι, ἀλλά**: advances to a stronger statement; "not to speak of the city, even, etc." *Cf. Apol.* 40 d εἶμι ἂν μὴ ὅτι ἄνδρα τινά, ἀλλὰ [illegible] μέγαν βασιλέα

St. p. 319.

ἔχει, ἀλλὰ ἰδίᾳ ἡμῖν οἱ σοφώτατοι καὶ ἄριστοι τῶν πολι- e
τῶν ταύτην τὴν ἀρετὴν ἣν ἔχουσιν οὐχ οἷοί τε ἄλλοις παρα-
διδόναι· ἐπεὶ Περικλῆς, ὁ τουτωνὶ τῶν νεανίσκων πατήρ,
τούτους ἃ μὲν διδασκάλων εἶχετο καλῶς καὶ εὖ ἐπαίδευσεν, 320
ἃ δὲ αὐτὸς σοφός ἐστιν, οὔτε αὐτὸς παιδεύει οὔτε τῳ
ἄλλῳ παραδίδωσιν, ἀλλ' αὐτοὶ περιόντες νέμονται ὥσπερ
ἄφετοι, ἐάν που αὐτόματοι περιτύχωσι τῇ ἀρετῇ. εἰ δὲ
βούλει, Κλεινίαν, τὸν Ἀλκιβιάδου τουτουὶ νεώτερον ἀδελ-
φόν, ἐπιτροπεύων ὁ αὐτὸς οὗτος ἀνήρ, Περικλῆς, δεδιὼς
περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπά-
σας ἀπὸ τούτου, καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε·

319 d not to say a private individual, even the great king would find, etc. The expression is elliptical, see H. 1035.

e 31. In many places Socrates in Plato laments that the great men of Athens have not trained their sons to wisdom and virtue; in *Meno* 93 d ff. besides Pericles, he adduces Themistocles, Aristides, and Thucydides the son of Melesias. Both sons of Pericles died young of the plague; that Xanthippus was a worthless fellow is said by Plutarch, *Pericles* 36. *Cf.* 328 c. — εἶχετο: with gen., *be in close connection with, pertain to a thing.* διδασκάλων *cf.* 324 d, *Meno* 94 b ἅσα τέχνης ἴχνεσι, *Theaet.* 145 a καὶ ὅσα παιδείας ἴχνεσιν.

320 a 33. νέμονται: many temples had herds of cattle belonging to them, which roamed at will over the sacred fields. *Cf.* Plutarch *Lucull.* c. 24 βόες ἱεραὶ νέμονται Περσίας Ἀρτέμιδος· χρῶνται δὲ ταῖς βουσὶ πρὸς θυσίαν μόνον, ἄλλως δὲ πλάζονται κατὰ τὴν χώραν ἄφετοι, Arrian *An.* vii. 20. 4 νέμεσθαί τε τὴν νῆσον αἰεί τε ἀγρίαις καὶ ἀλάφοις καὶ ταύτας ἀνεῖσθαι (*let range*) ἀφέτους τῇ Ἀρτέμιδι, *Periplus Ponti Eux.* 22 καὶ τῶν ἱερείων τὰ μὲν καταθέων, τὰ δὲ ἀφίσιν τῇ Ἀχιλλεῖ. Hence ἄφετον νέμεσθαι means *range at will without oversight.* *Cf.* Plato *Rep.* vi. 496 c τότε ᾗδη ἀφέτους νέμεσθαι καὶ μηδὲν ἄλλο πράττειν.

36. Clinias, the father of Alcibiades and Clinias, fell at Coronea 447 B.C. The guardianship of these sons was assumed by Ariphron and Pericles, whose mother Agariste was first cousin to Megacles, the father of Clinias's widow, Dinomache (*cf.* Plut. *Alc.* 1). The sons probably lived, however, with their mother Dinomache in their father's house. Pericles directed the separation on Alcibiades's coming of age, in 433 B.C.

37. δή: indicates (with a good-natured thrust at Alcibiades who was present) that the apprehension of Pericles was quite natural and reasonable.

38. καταθέμενος: *deposit, place in one's keeping.* *Cf.* 314 a, *Legg.* xi. 913 c ἃ μὴ κατέθου, μὴ ἀνέλῃ, Thuc. i. 115. 3 Ἀθηναῖοι ἀφέσεις ἔλαβον καὶ κατέθεντο ἐς Ἄδμητον. — ἐν Ἀρίφρονος: for the ellipsis, see on 326 e.

St. p. 320.

καὶ πρὶν ἐξ μῆνας γεγονέναι ἀπέδωκε τούτῳ οὐκ ἔχων ὅ
τι χρήσαιτο αὐτῷ. καὶ ἄλλους σοι παμπόλλους ἔχω λέγειν, b
οἳ αὐτοὶ ἀγαθοὶ ὄντες οὐδένα πώποτε βελτίω ἐποίησαν
οὔτε τῶν οἰκείων οὔτε τῶν ἀλλοτρίων. ἐγὼ οὖν, ὦ Πρω-
ταγόρα, εἰς ταῦτα ἀποβλέπων οὐχ ἡγοῦμαι διδακτὸν εἶναι
ἀρετήν· ἐπειδὴ δὲ σοῦ ἀκούω ταῦτα λέγοντος, κάμπτομαι
καὶ οἶμαί τί σε λέγειν διὰ τὸ ἡγεῖσθαί σε πολλῶν μὲν
ἔμπειρον γεγονέναι, πολλὰ δὲ μεμαθηκέναι, τὰ δὲ αὐτὸν
ἐξηυρηκέναι. εἰ οὖν ἔχεις ἐναργέστερον ἡμῖν ἐπιδεῖξαι, ὡς
διδακτόν ἐστιν ἡ ἀρετή, μὴ φθονήσῃς, ἀλλ' ἐπίδειξον. e
Ἀλλ', ὦ Σώκρατες, ἔφη, οὐ φθονήσω. ἀλλὰ πότερον
ὑμῖν, ὡς πρεσβύτερος νεωτέροις, μῦθον λέγων ἐπιδείξω

320 b 39. καί: paratactic. "Although Pericles had separated Clinias from Alcibiades, yet he soon gave him back to him." καί is often thus used. *Cf.* Soph. *O. T.* 413 σὺ καὶ δέδορκας, κοὐ βλέπεις ὑ' εἰ κακοῦ (*i.e.* although *you have sight, you see not in what evil you are involved*). — γεγονέναι: of time, *elapse.* *Cf. Rep.* x. 616 b ἐπειδὴ δὲ τοῖς ἐν τῷ λειμῶνι (*meadow*) ἑπτάτοις ἐντὰ ἡμέραι γένοιντο, *Phaedo* 108 c ἔστ' ἂν δὴ τινες χρόνοι γένωνται. — ἀπέδωκε τούτῳ: sc. Pericles to Alcibiades. For the prominent thought is the failure (ἀνοησίαν ἀπὸ τούτου) of Pericles to carry out the education of Clinias.

40. χρήσαιτο: opt. of indir. disc. derived from the deliberative subjv. *Cf.* 331 c. See G. 244; H. 932, 2.

44. κάμπτομαι: *am led to waver.* *Cf. Lach.* 192 e εἴ τις ἰατρὸν ὃν μὴ κάμπτοιτο ἀλλὰ καρτεροῖ, *Rep.* vi. 494 e ἐὰν δ' οἷόν τε εἰς αἰσθάνηταί τί τῳ καὶ κάμπτηται καὶ ἕλκηται πρὸς φιλοσοφίαν *but suppose, further, one has some perception of the truth, and is led to waver and is drawn towards philosophy.*

46. Socrates distinguishes between three sources of knowledge: "Protagoras has had much experience, has learned much from others, and has thought out much for himself." 320 b

48. διδακτὸν . . . ἀρετή: this is the e proposition to be proved, and we naturally expect at the outset a definition of ἀρετή. — μὴ φθονήσῃς: politely urges the request. *Cf. Gorg.* 480 a μὴ φθόνει μοι ἀνακρίνασθαι τοῦτο.

50. μῦθον ἢ λόγῳ: Protagoras gives both story and argument. He first, after the manner of the sophists, tells a story, drawn in part from the popular myths concerning Prometheus and aboriginal man, and embellished by his free invention; a method, as he is aware, much more acceptable to the people than dry disquisition; and from this myth he draws various conclusions. Then, after 324 d (σκοπεῖτε μῦθον, ἀλλὰ λόγον), he develops an argument which he contrasts as real (λόγος) with the fictitious (μῦθος). With similar contrast, Socrates says in *Phaedo* 61 b ἐννοήσας ὅτι τὸν ποιητὴν δέοι ποιεῖν μύθους ἀλλ' οὐ λόγους (*fictions, not*

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ἢ λόγῳ διεξελθών; Πολλοὶ οὖν αὐτῷ ὑπέλαβον τῶν παρακαθημένων, ὁποτέρως βούλοιτο, οὕτω διεξιέναι. Δοκεῖ τούνυν μοι, ἔφη, χαριέστερον εἶναι μῦθον ὑμῖν λέγειν.

XI. Ἦν γάρ ποτε χρόνος, ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν. ἐπειδὴ δὲ καὶ τούτοις χρόνος ἦλθεν εἱμαρμένος γενέσεως, τοπουσιν αὐτὰ θεοὶ γῆς ἔνδον ἐκ γῆς καὶ πυρὸς μιζαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυτάι. ἐπειδὴ δ' ἄγειν αὐτὰ πρὸς φῶς ἔμελλον, προσέταξαν Προμηθεῖ καὶ Ἐπιμηθεῖ κόσμησαί τε καὶ νείμαι δυνάμεις ἑκάστοις ὡς πρέπει. Προμηθέα δὲ παραιτεῖται Ἐπιμηθεὺς

320 realities), *Gorg.* 523 a ἔκουε δὴ μᾶλα καλοῦ λόγου, ὃν σὺ μὲν ἡγήσει μῦθον, ἐγὼ δὲ λόγον.

51. διεξελθών: we should expect διεξερχόμενος, but *cf. Theaet.* 167 d ἀμφισβήτει, λόγῳ ἀντιδιεξελθόν *dispute it, traversing it in an argument.*

53. χαριέστερον: an element of value, provided the argument be not impaired.

XI. 1. In the first part of the discourse, the myth, Plato represents Protagoras as imitating the tone of old legends, as indeed he may very likely have done in similar narratives. This appears in the whole tone of the recital, the simple construction, the selection of words and phrases peculiar to poetry (γῆς ἔνδον, δουλον φῶς, σμικρότητι ἡμπισχε, στυγνὸν φυγήν, ἀνοστοῦσι, ἀλληλοφθορῶν, σχήματος, πλέων πόνοι τε καὶ δεσμοί, φιλίας συναγωγοί, νόσων πλῆθος κτλ.), and the freq. omission of the art. (esp. with ἄνθρωποι). The very beginning was common in legends. *Cf.* Stasinus *Cypr.* Frag. 1 ἦν ὅτε μυρία φῦλα, Critias in Sext. Empir. ix. 54 ἦν χρόνος, ὅτε ἦν, Theocr. vii. 1 ἦς χρόνος, ἁδὺ ἐγέλα.

3. ἔνδον: with the gen. survives in prose only in the old-fashioned Antiphon v. 45 ἔνδον ὂν αὐτοῦ καὶ μὴ τεφρωθησόμενος. — Parmenides held that fire and earth were the original elements of the sensible world; Empedocles first inserted between these as elements, air and water, which combine with fire and earth. That men originally sprang from the earth was the ancient belief of many peoples, and upon this belief rest the Greek autochthonic myths (Preller's *Gr. Mythol.* i.[3] 63). To this Plato attaches also the myth in *Polit.* 272 a e.

4. τῶν: the art. before rel. clauses is freq. in Plato. *Cf. Rep.* vi. 510 a τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ἅπτα πυκνά τε καὶ λεῖα καὶ φανὰ ἐνίστησε *the reflections in water, and in whatever bodies are solid, smooth, and polished, Phaedo* 75 b ὀρέγεται τοῦ ἴσου· ἔστιν ἄρα ἴσον ἐστὶν ἃ ἐφίεται τούτου *aspires to that which is equal* (*i.e.* abstract equality).

7. παραιτεῖται: *beg as a favor, cf. Apol.* 27 a ὅτιμ ἐγὼ ἀρχὰς ἅς ἐγὼ ἐπεδήμουν, *Critias* 106 c ταῦτὸν καὶ νῦν ἐγὼ τοῦτο παραιτοῦμαι. Instead of the acc. of the thing, here the inf. τεῦχειν is used. Otherwise below, 358 a.

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αὐτὸς νεῖμαι· Νείμαντος δ' ἐμοῦ, ἔφη, ἐπίσκεψαι. καὶ οὕτω πείσας νέμει. νέμων δὲ τοῖς μὲν ἰσχὺν ἄνευ τάχους προσῆπτε, τὰ δ' ἀσθενέστερα τάχει ἐκόσμει· τὰ δὲ ὅπλιζε, τοῖς δ' ἄοπλον διδοὺς φύσιν ἄλλην τιν' αὐτοῖς ἐμηχανᾶτο δύναμιν εἰς σωτηρίαν. ἃ μὲν γὰρ αὐτῶν σμικρότητι ἤμπι- σχε, πτηνὸν φυγὴν ἢ κατάγειον οἴκησιν ἔνεμεν· ἃ δὲ ηὔξε μεγέθει, τῷδε αὐτῷ αὐτὰ ἔσωζε· καὶ τἆλλα οὕτως ἐπαν- 321 ισῶν ἔνεμε. ταῦτα δὲ ἐμηχανᾶτο εὐλάβειαν ἔχων μή τι γένος ἀϊστωθείη. ἐπειδὴ δὲ αὐτοῖς ἀλληλοφθοριῶν διαφυγὰς ἐπήρκεσε, πρὸς τὰς ἐκ Διὸς ὥρας εὐμάρειαν ἐμηχανᾶτο ἀμφιέννυς αὐτὰ πυκναῖς τε θριξὶ καὶ στερεοῖς δέρμασιν, ἱκανοῖς μὲν ἀμῦναι χειμῶνα, δυνατοῖς δὲ καὶ καύματα, καὶ εἰς εὐνὰς ἰοῦσιν ὅπως ὑπάρχοι τὰ αὐτὰ ταῦτα στρωμνὴ οἰκεία τε καὶ αὐτοφυὴς ἑκάστῳ, καὶ ὑποδῶν τὰ μὲν ὁπλαῖς, τὰ δὲ δέρμασι στερεοῖς καὶ ἀναίμοις. τοὐντεῦθεν τροφὰς ἄλλοις ἄλλας ἐξεπόριζε, τοῖς μὲν ἐκ γῆς βοτάνην, ἄλλοις δὲ δένδρων καρπούς, τοῖς δὲ ῥίζας· ἔστι δ' οἷς ἔδωκεν εἶναι τροφὴν ζώων ἄλλων βοράν. καὶ τοῖς μὲν ὀλιγογονίαν προσῆψε, τοῖς δ' ἀναλισκομένοις ὑπὸ τούτων πολυγονίαν, σωτηρίαν τῷ γένει πορίζων. ἅτε δὴ οὖν οὐ πάνυ τι σοφὸς ὢν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν κατανα- λώσας τὰς δυνάμεις, λοιπὸν δ' ἀκόσμητον ἔτι αὐτῷ ἦν τὸ ἀνθρώπων γένος, καὶ ἠπόρει ὅ τι χρήσαιτο. ἀπο-

321 a

14. τῷδε: for τούτῳ is another touch of poetic and archaic expression, in addition to those mentioned above (see on l. 1). Still others are the dat. θριξί with ἀμφιεννύς, instead of the acc. (*cf. Symp.* 219 b), αὐτοῖς ἐμηχανᾶτο after τοῖς δ', and αὐτὰ ἔσωζε after ἃ δέ. See G. 164; H. 724.

19 f. The purpose of clothing the animals with τρίχες and στερεὰ δέρματα is given in changing construction, first ἱκανοῖς and δυνατοῖς, then καὶ ὅπως ὑπάρχοι.

24. ἔστι δ' οἷς: *cf.* 340 e ἔστιν οὓς. In the nom., however, according to prevalent Attic use, 342 e εἰσὶν οἵ. See G. 152, n. 2; H. 908.

27. σωτηρίαν: *safety, continuance.*

28. οὐ πάνυ τι: 'litotes,' *not very wise, i.e.* very unwise. So often οὐ πάνυ τι, οὐ μάλα, οὐ σφόδρα, like οὐχ ἥκιστα etc.

St. p. 318.

βελτίων καθ' ἡμέραν ἔσται συγγιγνόμενος ἐκείνῳ, εἴποι ἄν, ὅτι εἰς αὔλησιν· οὕτω δὴ καὶ σὺ εἰπὲ τῷ νεανίσκῳ καὶ ἐμοὶ ὑπὲρ τούτου ἐρωτῶντι, Ἱπποκράτης ὅδε Πρωτα- a
γόρᾳ συγγενόμενος, ᾧ ἂν αὐτῷ ἡμέρᾳ συγγένηται, βελτίων ἄπεισι γενόμενος καὶ τῶν ἄλλων ἡμερῶν ἑκάστης οὕτως ἐπιδώσει, — εἰς τί, ὦ Πρωταγόρα, καὶ περὶ τοῦ; Καὶ ὁ Πρωταγόρας ἐμοῦ ταῦτ' ἀκούσας, Σύ τε καλῶς ἐρωτᾷς, ἔφη, ὦ Σώκρατες, καὶ ἐγὼ τοῖς καλῶς ἐρωτῶσι χαίρω ἀποκρι-
νόμενος. Ἱπποκράτης γὰρ παρ' ἐμὲ ἀφικόμενος οὐ πείσε-
ται, ἅ περ ἂν ἔπαθεν ἄλλῳ τῳ συγγενόμενος τῶν σοφιστῶν. οἱ μὲν γὰρ ἄλλοι λωβῶνται τοὺς νέους· τὰς γὰρ τέχνας b
αὐτοὺς πεφευγότας ἄκοντας πάλιν αὖ ἄγοντες ἐμβάλλουσιν εἰς τέχνας, λογισμούς τε καὶ ἀστρονομίαν καὶ γεωμετρίαν καὶ μουσικὴν διδάσκοντες — καὶ ἅμα εἰς τὸν Ἱππίαν ἀπέ-

318 d 22. εἰς τί, καὶ περὶ τοῦ: with peculiar, almost comical emphasis, the proper subject of the question is placed at its close. The opening words, repeated with humorous earnestness from Protagoras himself, appear thus, in spite of their fair sound, really empty of meaning.

24. χαίρω ἀποκρινόμενος: *I enjoy answering*. For the pred. partic. see GMT. 112, 1; H. 963.

e 27. τὰς τέχνας κτλ.: the branches pursued in the boys' schools, γραμματική, λογιστική, κιθαριστική, — thus about the same thought as ἐκ διδασκάλων ἀναλλαγήναι (*cf.* 326 c).

28. ἀκοντας, ἄγοντες: note the paronomasia.

29. λωβῶνται κτλ.: here Protagoras refers unfavorably to those who teach these specialties as not being sophists in the best sense (λωβῶνται τοὺς νέους above); while, according to 316 d, such specialists have ever been true sophists; but the different purpose of the two arguments is obvious. The circle of the studies belonging to a complete education was enlarged just at this time; to γραμματική were added arithmetic, geometry, astronomy, and music; but as Callicles in *Gorg.* 485 a advises the pursuit of philosophy only ὅσον παιδείας χάριν, so the sophists warned against all that diverted from practical life, all mere theory. So Isocr. xv. 268 διατρῖψαι μὲν οὖν περὶ τὰς παιδείας ταύτας χρόνον τινὰ συμβουλεύσαιμ' ἂν τοῖς νεωτέροις, μὴ μέντοι περιδεῖν τὴν φύσιν τὴν ἑαυτῶν κατακαλεντεῦσαι (*not however to suffer their constitution to be impaired*) ἐπὶ τούτοις. δεῖν δὲ (ἡγοῦμαι) τοὺς προὔργου τι ποιεῖν βουλομένους (*those wishing to make some real progress*) καὶ τῶν λόγων τοὺς μεγίστους καὶ τῶν πράξεων τὰς μεθ' ὑγιοῦς τοῦ βίου φερούσας ἀναιρεῖν ἐξ ἁπάντων τῶν διατριβῶν (*to put away from their whole life vain words, and deeds which bring no profit*).

318 e 40. Ἱππίαν: *cf.* 315 c.

St. p. 318.

βλεψε· — παρὰ δ' ἐμὲ ἀφικόμενος μαθήσεται οὐ περὶ ἄλλου του ἢ περὶ οὗ ἥκει. τὸ δὲ μάθημά ἐστιν εὐβουλία περί τε τῶν οἰκείων, ὅπως ἂν ἄριστα τὴν αὑτοῦ οἰκίαν διοικοῖ, καὶ περὶ τῶν τῆς πόλεως, ὅπως τὰ τῆς πόλεως δυνατώτατος ἂν εἴη καὶ πράττειν καὶ λέγειν. Ἆρ', ἔφην 319
ἐγώ, ἔπομαί σου τῷ λόγῳ; δοκεῖς γάρ μοι λέγειν τὴν πολιτικὴν τέχνην καὶ ὑπισχνεῖσθαι ποιεῖν ἀνδρας ἀγαθοὺς πολίτας. Αὐτὸ μὲν οὖν τοῦτό ἐστιν, ἔφη, ὦ Σώκρατες, τὸ ἐπάγγελμα, ὃ ἐπαγγέλλομαι.

Χ. Ἦ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴ περ κέκτησαι· οὐ γάρ τι ἄλλο πρός γε σὲ εἰρήσεται ἢ ἃ περ νοῶ. ἐγὼ γὰρ τοῦτο, ὦ Πρωταγόρα, οὐκ ᾤμην διδακτὸν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἀπιστῶ. ὅθεν δὲ αὐτὸ b
ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' ὑπ' ἀνθρώπων παρα-

316 e 42. The sophists professed to teach ἀρετή (*cf.* παρὰ τούτους τοὺς ὑπισχνουμένους ἀρετῆς διδασκάλους εἶναι *Meno* 91 b), but this virtue was only an external prudence in private and public affairs, *cf.* ταύτης τῆς ἀρετῆς, ᾗ οἱ ἄνθρωποι τάς τε οἰκίας καὶ τὰς πόλεις καλῶς διοικοῦσι καὶ τοὺς γονέας τοὺς αὑτῶν θεραπεύουσι, καὶ πολίτας καὶ ξένους ὑποδέξασθαί τε καὶ ἀποπέμψαι ἐπίστανται *Meno* 91 a.

317 a 47. ἀγαθοὺς πολίτας: not to be taken as pred. of ἀνδρας, but the three words together form the pred. of an obj. to be supplied (αὐτούς, "those who come to you"). Expansions with ἀνήρ seldom have an adj. added. *Cf.* Thuc. I. 74 ἄνδρα στρατηγὸν ξυνετώτατον (*most sagacious*), Ar. *Eq.* 1304 ἄνδρα μοχθηρὸν (*worthless*) πολίτην, Aeschin. III. 197 ἀνδρὶ συνηγόρῳ ψυχρῷ καὶ σάθρῳ.

X. 2 f. γάρ, γάρ: the former introduces the reason for the expression of the doubt (ἐγὼ γὰρ τοῦτο, the latter for the existence of the doubt. 319 a

b 4. ὅπως ἀπιστῶ: it is quite in Socrates's style for him to say that he does not know what he ought to believe. He had thought that virtue could not be imparted by instruction, but now he does not venture to doubt the authority of Protagoras, who holds that it can; *cf.* 320 b. ἄν, which the Mss. have after ὅπως, cannot stand with the subjv. of deliberation, *cf.* *Phaedo* 107 a οὐδ' αὐτὸς ἔχω ὅτι δῦ ἀπιστῶ.

5. οὐ, μηδέ: usually ἡγοῦμαι (*cf.* 328 e), λέγω and similar verbs take with the inf. the objective neg. οὐ, more rarely μή, which places the negation in the thought of the subject. Both are used together also, Soph. *Phil.* 1058 ἐγὼ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν | τούτων πρατόνειον, μηδ' ἐντιθέναι χερὶ *and I* (am present), *who think that I could be as good a master of this bow, and guide it as well as you.*

σκεναστὸν ἀνθρώποις, δίκαιός εἰμι εἰπεῖν. ἐγὼ γὰρ Ἀθηναίους, ὥσπερ καὶ οἱ ἄλλοι Ἕλληνες, φημὶ σοφοὺς εἶναι. ὁρῶ οὖν, ὅταν συλλεγῶμεν εἰς τὴν ἐκκλησίαν, ἐπειδὰν μὲν περὶ οἰκοδομίας τι δέῃ πρᾶξαι τὴν πόλιν, τοὺς οἰκοδόμους μεταπεμπομένους συμβούλους περὶ τῶν οἰκοδομημάτων, ὅταν δὲ περὶ ναυπηγίας, τοὺς ναυπηγούς· καὶ τἆλλα πάντα οὕτως, ὅσα ἡγοῦνται μαθητά τε καὶ διδακτὰ εἶναι. ἐὰν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλεύειν, ὃν ἐκεῖνοι μὴ οἴονται δημιουργὸν εἶναι, κἂν πάνυ καλὸς ᾖ καὶ πλούσιος καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἂν ἢ αὐτὸς ἀποστῇ ὁ ἐπιχειρῶν λέγειν καταθορυβηθείς, ἢ οἱ τοξόται αὐτὸν ἀφελκύσωσιν ἢ ἐξαίρωνται κελευόντων τῶν πρυτάνεων. περὶ μὲν οὖν ὧν οἴονται ἐν τέχνῃ εἶναι, οὕτω διαπράττονται· ἐπειδὰν δέ τι περὶ τῶν τῆς πόλεως διοικήσεως δέῃ βουλεύσασθαι, συμβουλεύει αὐτοῖς ἀνιστάμενος περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεὺς σκυτοτόμος, ἔμπορος ναύκληρος, πλούσιος πένης, γενναῖος ἀγεννής, καὶ τούτοις οὐδεὶς τοῦτο ἐπιπλήττει ὥσπερ τοῖς πρότερον, ὅτι οὐδαμόθεν μαθών, οὐδὲ ὄντος διδασκάλου οὐδενὸς αὐτῷ, ἔπειτα συμβουλεύειν ἐπιχειρεῖ· δῆλον γάρ, ὅτι οὐχ ἡγοῦνται διδακτὸν εἶναι. μὴ τοίνυν ὅτι τὸ κοινὸν τῆς πόλεως οὕτως

319 b

Cf. *Rep.* iii. 407 c *οἰκοῦν φῶμεν καὶ Ἀσκληπιὸν οὐκ ἐπιχειρεῖν, ἀλλὰ μὴ οἰόμεθα δεῖν, Phaedo* 101 b, Isocr. xv. 60.

6. **δίκαιος**: includes both the right and the duty; *cf.* 351 c. — We have here the pers. const., where the less freq. impers. const. might have been used, *δίκαιόν ἐστι* with the acc. and inf.; the latter corresponds to the Eng. idiom. See H. 944 a. — *ἐγὼ . . . εἶναι*: shows why the Athenians can be cited in proof; the clause giving the reason with *γάρ* comes first, as often in Greek. See on 347 a, and compare a freq. use of *ἀλλὰ γάρ*. See H. 1050, 4. — Hippias 337 d calls Athens *τῆς Ἑλλάδος αὐτὸ τὸ πρυτανεῖον τῆς σοφίας*. And in fact it was only the recognition of her real superiority, with which recognition Socrates, ironically enough, expresses his agreement, if the Greeks yielded to Athens the pre-eminence in all culture, art, and science. *Cf.* Hdt. i. 60. *ἐν Ἀθηναίοισι τοῖσι πρέσβεσι λεγομένοισι εἶναι Ἑλλήνων σοφίην*, Thuc. ii. 41 *λόγου* (says Pericles) *τὴν πᾶσαν πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι.*

9. **πρᾶξαι περί**: *take action with regard to* is used thus by Xen., *cf. Hell.* vi. 3. 8 *ἔπραττε περὶ εἰρήνης*, vi. 4. 25, vii. 4. 2, *An.* vii. 2. 12.

10. **μεταπεμπομένους**: mid., *sc.* as subj. *τοὺς Ἀθηναίους*, as shown by *ἡγοῦνται* and *αὐτοῖς* following. — *τῶν οἰκοδομημάτων*: we should have expected *οἰκοδομήσεως*, *cf. Gorg.* 455 b.

11. **καὶ τἆλλα πάντα οὕτως**: *sc.* *ποιοῦντας*. See on 312 d.

17. At that time the Prytanes had the conduct of the general assemblies, exercising their function through the *ἐπιστάτης* of the day. It was his duty, in case any speaker behaved unbecomingly, to have the police if necessary remove him (*ἕλκειν*) from the bema, and put him out of the assembly, (*αἴρειν, ἐξαίρειν*), *cf.* Poll. viii. 131. These policemen, slaves of the state, were called from their weapons *τοξόται*, and from the nationality of the most of them *Σκύθαι*. Boeckh, *Staatsh.* i. 291 f. *Cf.* Ar. *Eq.* 665 *κἄθ' εἷλκον αὐτὸν οἱ πρυτάνεις καὶ τοξόται the Prytanes and the police began to drag him out*, *Eccl.* 258 *ἐκεῖνο μόνον ἐστὶν*

319 c

πτον, ἢν σ' οἱ τοξόται ἕλκωσιν, ὅτι δράσεις. ἡμεῖς δέ γ', ἢν αἴρωσ', ἐὰν κελεύσωμεν that alone is unconsidered, if the police try to drag you away, what you will do. But we, if they take you up, will bid them let you alone. Ach. 54 such a scene is described. The mid. (*ἐξαίρονται*) occurs only here.

18. Const. *ταῦτα, περὶ ὧν οἴονται ἐν τέχνῃ εἶναι, οὕτω διαπράττονται.* Things before termed *ὅσα μαθητὰ καὶ διδακτά* are now designated as those *περὶ ὧν ἐν τέχνῃ ἐστίν*, see on 310 d. — Socrates reasons thus: "when the Athenians believe a matter to turn upon professional knowledge, they allow only professional men to speak upon it; but on matters connected with the civil administration they listen to all without distinction; this *ἀρετή* therefore, which relates to civil administration, in the view of Athenians is not a matter of art, and so cannot be learned." *Cf.* 322 d e.

319 d

20. Socrates says, with reference to 318 e, *διοίκησιν τῶν τῆς πόλεως*. This form is entirely correct, since *διοίκησις τῆς πόλεως* and such general expressions, like *διοίκησις*, freq. stand without the art. *Cf. Polit.* 296 e *τὸν ὅρον ἁρπῆς πόλεως διοικήσεως the principle of the correct management of the state*, *Rep.* x. 606 e *πρὸς διοίκησιν τῶν ἀνθρωπίνων πραγμάτων.*

22. **ἁρούμεν, ἁρούμεθ'**: note the energy of the anaphora with *μέν, δέ*. — **καλκεύς, σκυτοτόμος**: *cf.* 324 c.

23 f. **τούτοις, μαθών, ἐπιχειρεῖ**: such transitions to the sing. are not infreq. with Plato. *Cf.* 324 a, 334 c. Here the reversion is natural

24. **τοῦτο**: *i.e.* *ὅτι ἐπιχειρεῖ.*

26. **ἔπειτα**: after a partic., marks the contrast between it and the following pred. *Cf.* 358 b, *Apol.* 20 c *οὐ γὰρ δήπου σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν for it cannot be that while you* (as you say) *have not been exceeding the limits observed by other men, in spite of this, so great talk and commotion has arisen about you*, Soph. *Ant.* 406 *μισῶ γάρτοι ἐν κακοῖσί τις | ἁλούς, ἔπειτα τοῦτο καλλύνων θέλῃ I hate it, when one, taken in evil deeds, then desires to gloss these over.*

27. **μὴ ὅτι, ἀλλά**: advances to a stronger statement; "not to speak of the city, even, *etc.*" *Cf. Apol.* 40 d *οἶμαι ἂν μὴ ὅτι ἰδιώτῳ τινί, ἀλλὰ τὸν μέγαν βασιλέα ἂν εὑρεῖν τινά. I think that,*

St. p. 319.

ἔχει, ἀλλὰ ἰδίᾳ ἡμῖν οἱ σοφώτατοι καὶ ἄριστοι τῶν πολι- e
τῶν ταύτην τὴν ἀρετὴν ἣν ἔχουσιν οὐχ οἷοί τε ἄλλοις παρα-
διδόναι· ἐπεὶ Περικλῆς, ὁ τουτωνὶ τῶν νεανίσκων πατήρ,
τούτους ἃ μὲν διδασκάλων εἴχετο καλῶς καὶ εὖ ἐπαίδευσεν,
ἃ δὲ αὐτὸς σοφός ἐστιν, οὔτε αὐτὸς παιδεύει οὔτε τῳ 320
ἄλλῳ παραδίδωσιν, ἀλλ' αὐτοὶ περιόντες νέμονται ὥσπερ
ἄφετοι, ἐάν που αὐτόματοι περιτύχωσι τῇ ἀρετῇ. εἰ δὲ
βούλει, Κλεινίαν, τὸν Ἀλκιβιάδου τουτουὶ νεώτερον ἀδελ-
φόν, ἐπιτροπεύων ὁ αὐτὸς οὗτος ἀνήρ, Περικλῆς, δεδιὼς
περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπά-
σας ἀπὸ τούτου, καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε·

319 d not to say a private individual, even the great king would find, etc. The expression is elliptical, see H. 1035.

e 31. In many places Socrates in Plato laments that the great men of Athens have not trained their sons to wisdom and virtue; in *Meno* 93 d ff. besides Pericles, he adduces Themistocles, Aristides, and Thucydides the son of Melesias. Both sons of Pericles died young of the plague; that Xanthippus was a worthless fellow is said by Plutarch, *Pericles* 36. *Cf.* 328 c. —εἶχετο: with gen., *be in close connection with, pertain to a thing.* διδασκάλων *cf.* 324 d, *Meno* 94 b ὅσα τέχνης ἔχονται, *Theaet.* 145 a καὶ ὅσα παιδείας ἔχονται.

320 a 33. νέμονται: many temples had herds of cattle belonging to them, which roamed at will over the sacred fields. *Cf.* Plutarch *Lucull.* c. 24 βόες ἱεραὶ νέμονται Περσίας Ἀρτέμιδος· χρῶνται δὲ ταῖς βουσὶ πρὸς θυσίαν μόνον, ἄλλως δὲ πλάζονται κατὰ τὴν χώραν ἄφετοι, Arrian *An.* vii. 20. 4 νέμεσθαί τε τὴν νῶτον αἰεί τε ἀγρίαν καὶ ἄλφορα καὶ ταῦρον ἀνεῖσθαι (*let range*) ἀφέτους τῇ Ἀρτέμιδι, *Periplus Ponti Eux.* 23 καὶ τῶν ἱερείων τὰ μὲν καταθέων, τὰ δὲ 320 a ἀφέντα τῇ Ἀχιλλεῖ. Hence ἄφετον νέμεσθαι means *range at will without oversight. Cf.* Plato *Rep.* vi. 498 c τότε ἥδη ἀφέτους νέμεσθαι καὶ μηδὲν ἄλλο πράττειν.

36. Clinias, the father of Alcibiades and Clinias, fell at Coronea 447 B.C. The guardianship of these sons was assumed by Ariphron and Pericles, whose mother Agariste was first cousin to Megacles, the father of Clinias's widow, Dinomache (*cf.* Plut. *Alc.* 1). The sons probably lived, however, with their mother Dinomache in their father's house. Pericles directed the separation on Alcibiades's coming of age, in 433 B.C.

37. δή: indicates (with a good-natured thrust at Alcibiades who was present) that the apprehension of Pericles was quite natural and reasonable.

38. καταθέμενος: *deposit, place in one's keeping. Cf.* 314 a, *Legg.* xi. 913 c ἃ μὴ κατέθου, μὴ ἀνέλῃ, Thuc. i. 115. 3 Ἀθηναῖοι ἐπέρασαν ἔλαβον καὶ κατέθεντο ἐς Λῆμνον. —ἐν Ἀρίφρονος: for the ellipsis, see on 326 c.

St. p. 320.

καὶ πρὶν ἓξ μῆνας γεγονέναι ἀπέδωκε τούτῳ· οὐκ ἔχων ὅ
τι χρήσαιτο αὐτῷ. καὶ ἄλλους σοι πάμπολλους ἔχω λέγειν, b
οἳ αὐτοὶ ἀγαθοὶ ὄντες οὐδένα πώποτε βελτίω ἐποίησαν
οὔτε τῶν οἰκείων οὔτε τῶν ἀλλοτρίων. ἐγὼ οὖν, ὦ Πρω-
ταγόρα, εἰς ταῦτα ἀποβλέπων οὐχ ἡγοῦμαι διδακτὸν εἶναι
ἀρετήν· ἐπειδὴ δὲ σοῦ ἀκούω ταῦτα λέγοντος, κάμπτομαι
καὶ οἶμαί τί σε λέγειν διὰ τὸ ἡγεῖσθαί σε πολλῶν μὲν
ἔμπειρον γεγονέναι, πολλὰ δὲ μεμαθηκέναι, τὰ δὲ αὐτὸν
ἐξηυρηκέναι. εἰ οὖν ἔχεις ἐναργέστερον ἡμῖν ἐπιδεῖξαι, ὡς
διδακτόν ἐστιν ἡ ἀρετή, μὴ φθονήσῃς, ἀλλ' ἐπίδειξον. e
Ἀλλ', ὦ Σώκρατες, ἔφη, οὐ φθονήσω. ἀλλὰ πότερον
ὑμῖν, ὡς πρεσβύτερος νεωτέροις, μῦθον λέγων ἐπιδείξω

320 a 39. καί: paratactic. "Although Pericles had separated Clinias from Alcibiades, yet he soon gave him back to him." *καί* is often thus used. *Cf.* Soph. *O. T.* 413 σὺ καὶ δέδορκας, κοὐ βλέπεις ὅ' εἰ κακοῦ (*i.e.* although *you have sight, you see not in what evil you are involved*). —γεγονέναι: of time, *elapse. Cf. Rep.* x. 616 b ἐντεῦθεν δὲ τοῦ ἐν τῷ λειμῶνι (*meadow*) ἑκάστους ἐντὸς ἡμέρας γίγνεσθαι, *Phaedo* 108 c ἔστι δὲ ἃ καὶ πάνυ τινες χρόνου γίγνονται. —δεῖξαι τοῦτο: *sc.* Pericles to Alcibiades. For the prominent thought is the failure (ἀποστάσας ἀπὸ τούτου) of Pericles to carry out the education of Clinias.

40. χρήσαιτο: opt. of indir. disc. derived from the deliberative subjv. *Cf.* 321 c. See G. 244; H. 932, 2.

44. πάμπολλους: *am led to waver. Cf.* Lach. 192 e εἴ τις ἰατρὸν ἂν μὴ πάμπαν ἀλλὰ παντάπασι, *Rep.* vi. 494 e ἂν δ' οὖν εἰς ἀληθείας τέ τῳ καὶ πάμπαν ἅπτηται πρὸς φιλοσοφίαν *but suppose, further, one has some perception of the truth, and is led to waver and is drawn towards philosophy.*

46. Socrates distinguishes between 320 b three sources of knowledge: "Protagoras has had much experience, has learned much from others, and has thought out much for himself."

48. διδακτὸν . . . ἀρετή: this is the e proposition to be proved, and we naturally expect at the outset a definition of ἀρετή. —μὴ φθονήσῃς: politely urges the request. *Cf. Gorg.* 480 a μὴ φθόνει μοι ἀνασκέψασθαι τοῦτο.

50. μῦθον ἢ λόγῳ: Protagoras gives both story and argument. He first, after the manner of the sophists, tells a story, drawn in part from the popular myths concerning Prometheus and aboriginal man, and embellished by his free invention; a method, as he is aware, much more acceptable to the people than dry disquisition; and from this myth he draws various conclusions. Then, after 324 d (σὺ δέ, μῦθον, ἀλλὰ λόγον), he develops an argument which he contrasts as real (λόγος) with the fictitious (μῦθος). With similar contrast, Socrates says in *Phaedo* 61 b ἐννοήσας ὅτι τὸν ποιητὴν δέοι ποιεῖν μύθους ἀλλ' οὐ λόγους (*fictions, not*

[redacted]

St. p. 320

ἢ λόγῳ διεξελθών; Πολλοὶ οὖν αὐτῷ ὑπέλαβον τῶν παρακαθημένων, ὁποτέρως βούλοιτο, οὕτω διεξιέναι. Δοκεῖ τοίνυν μοι, ἔφη, χαριέστερον εἶναι μῦθον ὑμῖν λέγειν.

XI. Ἦν γάρ ποτε χρόνος, ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν. ἐπειδὴ δὲ καὶ τούτοις χρόνος ἦλθεν εἱμαρμένος γενέσεως, τοπουσιν αὐτὰ θεοὶ γῆς ἔνδον ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται. ἐπειδὴ δ' ἄγειν αὐτὰ πρὸς φῶς ἔμελλον, προσέταξαν Προμηθεῖ καὶ Ἐπιμηθεῖ κοσμῆσαί τε καὶ νεῖμαι δυνάμεις ἑκάστοις ὡς πρέπει. Προμηθέα δὲ παραιτεῖται Ἐπιμηθεὺς

320 realities), *Gorg.* 523 a ἔχουσι δὴ μῦθα καλοῦ λόγου, ὃν σὺ μὲν ἡγῇσαι μῦθον, ἐγὼ δὲ λόγον.

51. διεξελθεῖν: we should expect διεξερχόμενον, but *cf. Theaet.* 167 d ἀμφισβήτου, λόγῳ ἀντιδιεξελθόν *dispute it, traversing it in an argument.*

53. χαριέστερον: an element of value, provided the argument be not impaired.

XI. 1. In the first part of the discourse, the myth, Plato represents Protagoras as imitating the tone of old legends, as indeed he may very likely have done in similar narratives. This appears in the whole tone of the recital, the simple construction, the selection of words and phrases peculiar to poetry (γῆς ἔνδον, ἄνευ τάχους φύσιν, σμικρότητι ἡμπισχε, πτηνὸν φυγὴν, ἀστυθεΐτε, ἀλληλοφθορῶν, σχήμασιν, πλέων πέρας τε καὶ δεσμοί, φυλίας συναγωγαί, νόσον πόλεως κτλ.), and the freq. omission of the art. (esp. with ἄνθρωπος). The very beginning was common in legends. *Cf.* Stesichorus *Cypr.* Frag. 1 ἦν ὅτε μυρία φῦλα, Critias in Sext. Empir. ix. 54 ἦν χρόνος, ὅτε ἦν, Theocr. vii. 1 ἦς χρόνος, ὠδὲ ἐγώνα.

3. ἔνδον: with the gen. survives in prose only in the old-fashioned Antiphon v. 45 ἔνδον ὢν αὐτοῦ καὶ μὴ τεφροβαμένου. — Parmenides held that fire and earth were the original elements of the sensible world; Empedocles first inserted between these as elements, air and water, which combine with fire and earth. That men originally sprang from the earth was the ancient belief of many peoples, and upon this belief rest the Greek autochthonic myths (Preller's *Gr. Mythol.* I.[3] 63). To this Plato attaches also the myth in *Polit.* 272 a–c.

4. τῶν: the art. before rel. clauses is freq. in Plato. *Cf. Rep.* vi. 510 a τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὅσα πυκνά τε καὶ λεῖα καὶ φαινόμενα *the reflections in water, and in whatever bodies are solid, smooth, and polished, Phaedo* 75 b ὀρέγεται τοῦ ἴσου· ἔστιν ἴσον *aspires to that which is equal* (*i.e.* abstract equality).

7. παραιτεῖται: *beg as a favor, cf. Apol.* 37 a ὅτιμ καὶ' ἀρχὰς ὑμᾶς παρεκάλουν, *Critias* 106 c ταὐτὸν καὶ νῦν ἐγὼ τοῦτο παραιτοῦμαι. Instead of the acc. of the thing, here the inf. πεῖσαι is used. Otherwise below, 358 a.

St. p. 320

αὐτὸς νεῖμαι· Νείμαντος δ' ἐμοῦ, ἔφη, ἐπίσκεψαι. καὶ οὕτω πείσας νέμει. νέμων δὲ τοῖς μὲν ἰσχὺν ἄνευ τάχους προσῆπτε, τὰ δ' ἀσθενέστερα τάχει ἐκόσμει· τὰ δὲ ὥπλιζε, τοῖς δ' ἄοπλον διδοὺς φύσιν ἄλλην τιν' αὐτοῖς ἐμηχανᾶτο δύναμιν εἰς σωτηρίαν. ἃ μὲν γὰρ αὐτῶν σμικρότητι ἡμπισχε, πτηνὸν φυγὴν ἢ κατάγειον οἴκησιν ἔνεμεν· ἃ δὲ ηὔξε μεγέθει, τῷδε αὐτῷ αὐτὰ ἔσωζε· καὶ τἆλλα οὕτως ἐπανίσων ἔνεμε. ταῦτα δὲ ἐμηχανᾶτο εὐλάβειαν ἔχων μή τι γένος διαστῴη. ἐπειδὴ δὲ αὐτοῖς ἀλληλοφθοριῶν διαφυγὰς ἐπήρκεσε, πρὸς τὰς ἐκ Διὸς ὥρας εὐμάρειαν ἐμηχανᾶτο ἀμφιέννυς αὐτὰ πυκναῖς τε θριξὶ καὶ στερεοῖς δέρμασιν, ἱκανοῖς μὲν ἀμῦναι χειμῶνα, δυνατοῖς δὲ καὶ καύματα, καὶ εἰς εὐνὰς ἰοῦσιν ὅπως ὑπάρχοι τὰ αὐτὰ ταῦτα στρωμνὴ οἰκεία τε καὶ αὐτοφυὴς ἑκάστῳ, καὶ ὑποδῶν τὰ μὲν ὁπλαῖς, τὰ δὲ δέρμασι στερεοῖς καὶ ἀναίμοις. τοὐντεῦθεν τροφὰς ἄλλοις ἄλλας ἐξεπόριζε, τοῖς μὲν ἐκ γῆς βοτάνην, ἄλλοις δὲ δένδρων καρπούς, τοῖς δὲ ῥίζας· ἔστι δ' οἷς ἔδωκεν εἶναι τροφὴν ζώων ἄλλων βοράν. καὶ τοῖς μὲν ὀλιγογονίαν προσῆψε, τοῖς δ' ἀναλισκομένοις ὑπὸ τούτων πολυγονίαν, σωτηρίαν τῷ γένει πορίζων. ἅτε δὴ οὖν οὐ πάνυ τι σοφὸς ὢν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις, λοιπὸν δ' ἀκόσμητον ἔτι αὐτῷ ἦν τὸ ἀνθρώπων γένος, καὶ ἠπόρει ὅ τι χρήσαιτο. ἀπο-

321 a

14. τῷδε: for τούτῳ is another touch of poetic and archaic expression, in addition to those mentioned above (see on l. 1). Still others are the dat. ὅτῳ with ἀμφιεννύς, instead of the acc. (*cf. Symp.* 219 b), αὐτοῖς ἐμηχανᾶτο after τοῖς δ', and αὐτὰ ἔσωζε after ἃ δέ. See G. 164; H. 724.

19 f. The purpose of clothing the animals with τρίχες and στερεὰ δέρματα is given in changing construction, first ἱκανοῖς and δυνατοῖς, then καὶ ὅπως ὑπάρχοι. 321 a

24. ἔστι δ' οἷς: *cf.* 340 c ἔστιν οὓς. b In the nom., however, according to prevalent Attic use, 342 c εἰσὶν οἳ. See G. 152, n. 2; H. 908.

27. σωτηρίαν: *safety, continuance.*

28. οὐ πάνυ τι: 'litotes,' *not very wise, i.e.* very unwise. So often οὐ πάνυ τι, οὐ μάλα, οὐ σφόδρα, like οὐχ ἥκιστα etc.

ροῦντι δὲ αὐτῷ ἔρχεται Προμηθεὺς ἐπισκεψόμενος τὴν νομήν, καὶ ὁρᾷ τὰ μὲν ἄλλα ζῷα ἐμμελῶς πάντων ἔχοντα, τὸν δὲ ἄνθρωπον γυμνόν τε καὶ ἀνυπόδητον καὶ ἄστρωτον καὶ ἄοπλον. ἤδη δὲ καὶ ἡ εἱμαρμένη ἡμέρα παρῆν, ἐν ᾗ ἔδει καὶ ἄνθρωπον ἐξιέναι ἐκ γῆς εἰς φῶς. ἀπορίᾳ οὖν σχόμενος ὁ Προμηθεύς, ἥντινα σωτηρίαν τῷ ἀνθρώπῳ εὕροι, κλέπτει Ἡφαίστου καὶ Ἀθηνᾶς τὴν ἔντεχνον σοφίαν σὺν πυρί, — ἀμήχανον γὰρ ἦν ἄνευ πυρὸς αὐτὴν κτητήν τῳ ἢ χρησίμην γενέσθαι, — καὶ οὕτω δὴ δωρεῖται ἀνθρώπῳ. τὴν μὲν οὖν περὶ τὸν βίον σοφίαν

321 e

31. ἔρχεται: freq. with the dat. of interest, in the poets; *cf.* Aesch. *Prom.* 356 ἀλλ' ἦλθον αὐτῷ Ζηνὸς ἄγρυπνον βέλος (*sleepless bolt*), also in Plato *Rep.* x. 596 e καλῶς καὶ εἰς βίον ἔρχει τῷ λόγῳ, Xen. *Symp.* 2. 1 ἔρχεται αὐτοῖς ἐπὶ κῶμον (*revel*) Σωκράτης τις ἄνθρωπος.

32. ἐμμελῶς ἔχοντα: with the gen., like the common ὡς, πῶς, καλῶς ἔχειν. Somewhat different is *Gorg.* 501 c ἀκριτώτατα ἔχων (equiv. to ἀμελῶν) τοῦ ἀμείνονος *without consideration of the better*, *Phaedo* 108 a ἐπιθυμητικῶς (*desirous*) τοῦ σώματος ἔχοντα. On ἐμμελῶς *cf.* 339 c. For the intrans. use of ἔχειν and some other verbs, see G. 196, n. 2; H. 810.

33. *Cf.* Lucretius v. 223: tum porro puer nudus humi jacet, infans, indigus omni vitali auxilio, Aristotle περὶ ζῴων μορίων iv. 10, p. 687 a 23 ἀλλ' οἱ λέγοντες ὡς συνέστηκεν οὐ καλῶς (*is not well put together*) ὁ ἄνθρωπος ἀλλὰ χείριστα τῶν ζῴων (ἀνυπόδητόν τε γὰρ αὐτὸν εἶναι φασι καὶ γυμνὸν καὶ οὐκ ἔχοντα ὅπλον πρὸς τὴν ἀλκήν) οὐκ ὀρθῶς λέγουσιν, — words which show that Protagoras uttered here a thought often expressed, and also that Aristotle was acquainted with Plato's *Protagoras*. See on 353 c.

36. σχόμενος: this aor. is often used in an intrans. or passive sense, *involved in*, *possessed by*. *Cf.* Hom. λ 279 ᾧ ἔχεϊ σχομένη *involved in her woes*, Plato *Soph.* 250 d πάσῃ συνεσχέσθαι ἀπορίᾳ, *Phaedr.* 244 e τῷ ὄντως μανέντι τε (*to the one truly mad*), καὶ κατεσχημένῳ (τῇ μανίᾳ), Isocr. XIX. 11 φθόνῳ σχόμενον.

37. Somewhat differently *Polit.* 274 c ἔθεν δὴ τὰ πάλαι λεχθέντα παρὰ θεῶν δῶρα (*gifts from the gods*) ἡμῖν δεδόσθαι φασι πῦρ μὲν παρὰ Προμηθέως, τέχνας δὲ παρ' Ἡφαίστου καὶ τῆς συντέχνου.

38. According also to the sacred legend of the Greeks, fire was the source and teacher of every art. *Cf.* Aesch. *Prom.* 109 ff. πυρὸς σέλας πάντων διδάσκαλον τέχνης | πάσης βροτοῖς πέφηνε καὶ μέγας πόρος. Protagoras places the ἔντεχνος σοφία, which provides for the necessities of the physical life, in contrast with the πολιτική, which is the ground of the social life and of all culture.

ἄνθρωπος, ταύτῃ ἔσχε, τὴν δὲ πολιτικὴν οὐκ εἶχεν· ἦν γὰρ παρὰ τῷ Διί, τῷ δὲ Προμηθεῖ εἰς μὲν τὴν ἀκρόπολιν τὴν τοῦ Διὸς οἴκησιν οὐκέτι ἐνεχώρει εἰσελθεῖν· πρὸς δὲ καὶ αἱ Διὸς φυλακαὶ φοβεραὶ ἦσαν· εἰς δὲ τὸ τῆς Ἀθηνᾶς καὶ Ἡφαίστου οἴκημα τὸ κοινόν, ἐν ᾧ ἐφιλοτεχνείτην, λαθὼν εἰσέρχεται, καὶ κλέψας τήν τε ἔμπυρον τέχνην τὴν τοῦ Ἡφαίστου καὶ τὴν ἄλλην τὴν τῆς Ἀθηνᾶς δίδωσιν ἀνθρώπῳ. καὶ ἐκ τούτου εὐπορία μὲν ἀνθρώπῳ τοῦ βίου γίγνεται, Προμηθέα δὲ ὕστερον, ᾗ περ λέγεται, κλοπῆς δίκῃ μετῆλθεν.

XII. Ἐπειδὴ δὲ ὁ ἄνθρωπος θείας μετέσχε μοίρας, πρῶτον μὲν διὰ τὴν συγγένειαν ζῴων μόνον θεοὺς ἐνόμισε καὶ ἐπεχείρει βωμούς τε ἱδρύεσθαι καὶ ἀγάλματα θεῶν· ἔπειτα φωνὴν καὶ ὀνόματα ταχὺ διηρθρώσατο τῇ τέχνῃ,

321 d

41. ἔσχε, εἶχεν: *obtained*, *had*; for the inceptive use of the aor., see G. 200, n. 5 *b*; H. 841.

42. Protagoras represents Olympus as resembling a city of the Greek heroic age; the ruler occupies the citadel, the people the lower city.

43. οἰκάδε: he could *no longer* go forward, and enter the citadel itself.

44. φυλακαί: prob. Βία and Κράτος are meant, whom Hesiod *Theog.* 385 ff. calls the inseparable attendants of Zeus, and whom Aeschylus (*Prometheus ad init.*) introduces as his ever-compliant beadles.

45. Hephaestus and Athena were closely associated in the Attic belief; see the legend of Erichthonius, the feasts Χαλκεῖα and Ἀπατούρια, and the Ἀθηναῖα Ἡφαιστία recently established by inscriptions. Preller's *Gr. Mythol.* i. 146 *f.*

50. κλοπῆς δίκῃ: technical term from the Attic criminal process; a *prosecution for theft* pursued Prometheus.

322 a

XII. 1. θείας ... μοίρας: *received a share in divinity*. — πρῶτον, ἔπειτα: indicate, not temporal sequence, but the different points of view, from which the imparting of that which belonged to the gods worked advantageously to men.

2. μόνον: neut. adj., identifies ὁ ἄνθρωπος as one of τὰ ζῷα. — ἐνόμισε: inceptive aor., *took up the belief in the gods*.

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ρούντι δὲ αὐτῷ ἔρχεται Προμηθεὺς ἐπισκεψόμενος τὴν
νομήν, καὶ ὁρᾷ τὰ μὲν ἄλλα ζῷα ἐμμελῶς πάντων ἔχον-
τα, τὸν δὲ ἄνθρωπον γυμνόν τε καὶ ἀνυπόδητον καὶ
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παρῆν, ἐν ᾗ ἔδει καὶ ἄνθρωπον ἐξιέναι ἐκ γῆς εἰς φῶς.
ἀπορίᾳ οὖν σχόμενος ὁ Προμηθεύς, ἥντινα σωτηρίαν τῷ
ἀνθρώπῳ εὕροι, κλέπτει Ἡφαίστου καὶ Ἀθηνᾶς τὴν ἔν-
τεχνον σοφίαν σὺν πυρί, — ἀμήχανον γὰρ ἦν ἄνευ πυρὸς
αὐτὴν κτητήν τῳ ἢ χρησίμην γενέσθαι —, καὶ οὕτω δὴ
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38. According also to the sacred legend of the Greeks, fire was the source and teacher of every art. *Cf.* Aesch. *Prom.* 109 ff. ναρθηκοσυλλήπτου δὲ θηρῶμαι πυρὸς | πηγὴν κλοπαίαν (*and I discover the secret source of fire filling the hollow of the reed*), ἣ διδάσκαλος τέχνης | πάσης βροτοῖς πέφηνε καὶ μέγας πόρος. Protagoras places the ἔντεχνος σοφία, which provides for the necessities of the physical life, in contrast with the πολιτική, which is the ground of the social life and of all culture.

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γὰρ παρὰ τῷ Διί, τῷ δὲ Προμηθεῖ εἰς μὲν τὴν ἀκρό-
πολιν τὴν τοῦ Διὸς οἴκησιν οὐκέτι ἐνεχώρει εἰσελθεῖν·
πρὸς δὲ καὶ αἱ Διὸς φυλακαὶ φοβεραὶ ἦσαν· εἰς δὲ τὸ τῆς
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St. p. 322.

καὶ οἰκήσεις καὶ ἐσθῆτας καὶ ὑποδέσεις καὶ στρωμνὰς καὶ τὰς ἐκ γῆς τροφὰς ἤυρετο. οὕτω δὴ παρεσκευασμένοι κατ' ἀρχὰς ἄνθρωποι ᾤκουν σποράδην, πόλεις δὲ οὐκ ἦσαν. ἀπώλλυντο οὖν ὑπὸ τῶν θηρίων διὰ τὸ παντα χῇ b αὐτῶν ἀσθενέστεροι εἶναι, καὶ ἡ δημιουργικὴ τέχνη αὐτοῖς πρὸς μὲν τροφὴν ἱκανὴ βοηθὸς ἦν, πρὸς δὲ τὸν τῶν θηρίων πόλεμον ἐνδεής· πολιτικὴν γὰρ τέχνην οὔπω εἶχον, ἧς μέρος πολεμική. ἐζήτουν δὴ ἀθροίζεσθαι καὶ σῴζεσθαι κτίζοντες πόλεις. ὅτ' οὖν ἀθροισθεῖεν, ἠδίκουν ἀλλήλους ἅτε οὐκ ἔχοντες τὴν πολιτικὴν τέχνην, ὥστε c πάλιν σκεδαννύμενοι διεφθείροντο. Ζεὺς οὖν δείσας περὶ τῷ γένει ἡμῶν, μὴ ἀπόλοιτο πᾶν, Ἑρμῆν πέμπει ἄγοντα εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἵν' εἶεν πόλεων κόσμοι τε καὶ δεσμοὶ φιλίας συναγωγοί. ἐρωτᾷ οὖν Ἑρμῆς Δία, τίνα οὖν τρόπον δοίη δίκην καὶ αἰδῶ ἀνθρώποις. d Πότερον ὡς αἱ τέχναι νενέμηνται, οὕτω καὶ ταύτας νείμω; νενέμηνται δὲ ὧδε· εἷς ἔχων ἰατρικὴν πολλοῖς ἱκανὸς

322 b 8. παντα χῇ: *in every respect.*

9. ἀσθενέστεροι: pred. nom. See G. 136, n. 3; H. 958, 940.

11. θηρίων: subjective gen. *Cf.* Xen. *An.* iii. 5. 7 *τὸν γὰρ θεῶν πόλεμον οὐκ εἶδα ὅπῃ ποιον ἂν τέχνον φεύγων τις διαφύγοι*, Thuc. i. 24. 4 *οἱ Ἐπιδάμνιοι πέμψαντες δέησιν τὸν τῶν βαρβάρων πόλεμον καταλῦσαι* (*to put an end to the war waged by the barbarians*).

c 17. αἰδῶ, δίκην: often represented as the protecting spirits and the underlying conditions of all social and civilised life, "reverence for divine and human law." *Cf.* Tyrt. xii. 39 f. (= Theogn. 937 f.) *γηράσκων δ᾽ἀνορὶ συνεὶς μεταπρέπει* (*growing old, he is distinguished among the citizens*), *οὐδέ τις αὐτὸν | βιάσεται* (*deprive him of*) *οὔτ' αἰδοῦς οὔτε δίκης ἀφέλει*, Theogn. 291 f. *αἰδὼς μὲν γὰρ ἅλωλεν, ἀναιδείη δὲ καὶ ὕβρις* (*shamelessness and insolence*) *| ῥυκάσσουσι δίκην γῆν κατὰ πᾶσαν ἔχει*, Hes. *Ἔργα* 192 *δίκη δ᾽ ἐν χερσὶ καὶ αἰδὼς οὐκ ἔσται*, and similarly *ib.* 200 *αἰδὼς καὶ νέμεσις.*

18. δεσμοί: *cf.* Tim. 31 c *δεσμὸν γὰρ ἐν μέσῳ δεῖ τινα ἀμφοῖν ξυναγωγὸν γίγνεσθαι* (*for there must be some bond between them uniting them both*). The words are perhaps borrowed from some poet. The paronomasia *πόλεων, δεσμοί* is noticeable.

19. οὖν: in a dependent question, *cf. Symp.* 219 d *ἔστε οὔθ' ὅτου οὖν ὠργιζόμην εἶχον so neither therefore could I be angry with him.* So *ὅρα Phaedr.* 228 d *δεῖξαι γε πρῶτον τί ὅρα ἐν τῷ ἀριστερᾷ ἔχεις.* — For a similar sudden transition to dir. disc., *cf.* 320 d, 325 d, 338 b.

St. p. 322.

ἰδιώταις, καὶ οἱ ἄλλοι δημιουργοί. καὶ δίκην δὴ καὶ αἰδῶ οὕτω θῶ ἐν τοῖς ἀνθρώποις, ἢ ἐπὶ πάντας νείμω; Ἐπὶ πάντας, ἔφη ὁ Ζεύς, καὶ πάντες μετεχόντων· οὐ γὰρ d ἂν γένοιντο πόλεις, εἰ ὀλίγοι αὐτῶν μετέχοιεν ὥσπερ ἄλλων τεχνῶν. καὶ νόμον γε θὲς παρ' ἐμοῦ τὸν μὴ δυνάμενον αἰδοῦς καὶ δίκης μετέχειν κτείνειν ὡς νόσον πόλεως.

Οὕτω δή, ὦ Σώκρατες, καὶ διὰ ταῦτα οἵ τε ἄλλοι καὶ Ἀθηναῖοι, ὅταν μὲν περὶ ἀρετῆς τεκτονικῆς ἢ λόγος ἢ ἄλλης τινὸς δημιουργικῆς, ὀλίγοις οἴονται μετεῖναι συμβουλῆς, καὶ ἐάν τις ἐκτὸς ὢν τῶν ὀλίγων συμβουλεύῃ, e οὐκ ἀνέχονται, ὡς σὺ φῂς· εἰκότως, ὡς ἐγώ φημι· ὅταν δὲ εἰς συμβουλὴν πολιτικῆς ἀρετῆς ἴωσιν, ἣν δεῖ διὰ 323 δικαιοσύνης πᾶσαν ἰέναι καὶ σωφροσύνης, εἰκότως ἅπαντος

322 c 22. καὶ οἱ ἄλλοι δημιουργοί: is loosely appended; *sc.* πολλοῖς ἱκανοὶ ἰδιώταις. We should have expected καὶ εἷς ἕκαστος τῶν ἄλλων δημιουργῶν ἱκανός. *Cf.* 328 c.

d 24. This is the culmination of the myth, which was to show that virtue can be taught (see on 320 c); while it really only *asserts* that all men possess virtue, and this with an important saving qualification (line 26). If virtue is purely a gift, and is so vitally important, there is no reason why Zeus should not have bestowed it upon all, instead of leaving exceptions who were to be destroyed as pests. If virtue is not a gift, the myth proves (asserts) nothing whatever. The importance to Protagoras, however, of the exception, is that it leaves room for the argument upon responsibility and punishment (323 c f.).

27. νόσον: used only poetically of persons. *Cf.* Aesch. *Prom.* 1066 f. *τοὺς προδότας γὰρ μισῶν ἁπᾶσι, | σοὶ τῷ ἥντιν' ἀκίστητον* (*detest*) *μᾶλλον.* More frequent thus is pestis.

30. Ἀθηναῖοι: pl. proper names of peoples generally take the art., but may omit it. This omission here is easier because of the οἵ τε ἄλλοι, *cf.* 324 c. — ἀρετῆς τεκτονικῆς: "a matter involving the builder's art"; *cf.* 319 b.

31. μετεῖναι συμβουλῆς: *have a right to give counsel.*

323 a 34. πολιτικῆς ἀρετῆς: objective gen. after συμβουλήν, "a matter involving political science." — ἣν: *sc.* ἀρετήν, subj. of ἴέναι.

35. ἴέναι διά: *take one's way through* a thing, "follow the path of," "act in the sphere of"; used by Plato in many connections. Others use similarly χωρεῖν, πορεύεσθαι, ἔρχεσθαι διά. *Cf.* Xen. *An.* iii. 2. 8 *εἰ μὲν οὖν βουλοίμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, . . . καὶ τὰ λοιπὰ διὰ ταυτὸν τοῖς πολέμου αὐτοῖς ἰέναι.* — σωφροσύνης: must here

ἀνδρὸς ἀνέχονται, ὡς παντὶ προσῆκον ταύτης γε μετέχειν St. p. 322.
τῆς ἀρετῆς, ἢ μὴ εἶναι πόλεις. αὕτη, ὦ Σώκρατες, τούτου αἰτία.

Ἵνα δὲ μὴ οἴῃ ἀπατᾶσθαι, ὡς τῷ ὄντι ἡγοῦνται πάντες ἄνθρωποι πάντα ἄνδρα μετέχειν δικαιοσύνης τε καὶ τῆς ἄλλης πολιτικῆς ἀρετῆς, τόδε αὖ λαβὲ τεκμήριον. Ἐν γὰρ ταῖς ἄλλαις ἀρεταῖς, ὥσπερ σὺ λέγεις, ἐάν τις φῇ ἀγαθὸς αὐλητὴς εἶναι, ἢ ἄλλην ἡντινοῦν τέχνην, ἣν μή ἐστιν, ἢ καταγελῶσιν ἢ χαλεπαίνουσι, καὶ οἱ οἰκεῖοι προσ- b
ιόντες νουθετοῦσιν ὡς μαινόμενον· ἐν δὲ δικαιοσύνῃ καὶ ἐν τῇ ἄλλῃ πολιτικῇ ἀρετῇ, ἐάν τινα καὶ εἰδῶσιν, ὅτι ἄδικός ἐστιν, ἐὰν οὗτος αὐτὸς καθ' αὑτοῦ τἀληθῆ λέγῃ ἐναντίον πολλῶν, ὃ ἐκεῖ σωφροσύνην ἡγοῦντο εἶναι, τἀληθῆ λέγειν, ἐνταῦθα μανίαν, καὶ φασι πάντας δεῖν φάναι εἶναι δικαίους, ἐάν τε ὦσιν ἐάν τε μή, ἢ μαίνεσθαι τὸν

322 a have the sense of *ἀδέκ.* — **εἰσόντως ... ἀνέχονται**: the emphasis is on both the adv. and the verb (*cf.* 322 e). "In view of the facts contained in the myth (**οὕτω δή, καὶ διὰ ταῦτα**), the Athenians, and with good reason, listen to every man," — *i.e. they believe* every man to possess virtue; a conclusion which Protagoras goes on to confirm.

37. ᾗ: sc. **ἀναγκαῖον ὄν** from **προσῆκον**, *cf. Phaedr.* 245 d **τοῦτο δὲ** (*i.e.* the self-moving) **οὔτ' ἀπόλλυσθαι οὔτε γίγνεσθαι δυνατόν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στῆναι** (*else the whole heaven and all created things must collapse and come to a standstill*) where **ἀναγκαῖον** is supplied from **δυνατόν**. Conversely, *Rep.* vi. 490 a **ἢν** (sc. **ἀλήθειαν**) **διώκειν αὐτὸν πάντως καὶ πάντῃ ἔθος, ἢ ἀλαζόνι** (*an impostor*) **ὄντι μηδαμῇ μετεῖναι φιλοσοφίας ἀληθείᾳ** (sc. **διωκτὸν ἦν**). **For ᾗ**, *otherwise, or else* (alioquin), see 323 b *bis*, 325 a *etc.* — **εἶναι**: *exist. Cf.* 327 a.

39. ὡς: apparently might depend upon **ἀνανεῦσθαι**, equiv. to **μετ' ἀνάγης πεῖθεσθαι**, *cf. Crat.* 413 d **ἴσως γὰρ ἂν σε καὶ τὰ ἐπίλοιπα ἐξανατήσαιμι, ὡς οὐκ ἀκριβῶς λέγω**, and so often. But here **τῷ ὄντι** shows that **ὡς** depends rather upon the following **τόδε ... τεκμήριον**. *Cf.* 324 c.

42. ὥσπερ σὺ λέγεις: *cf.* 319 c.

48. ἐκεῖ: *i.e.* **ἐν ταῖς ἄλλαις ἀρεταῖς**. b
— **ἡγοῦντο**: a general truth, but impf. as referred to a previous illustration or observation. *Cf. Crito* 47 d **διαφθείρομεν ἐκεῖνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἐπόλλυτο.**

49. ἐνταῦθα μανίαν: sc. **ἡγοῦντο**. Thus the universality of virtue is proved by the fact that men will not tolerate the truthful confession of its lack.

μὴ προσποιούμενον δικαιοσύνην· ὡς ἀναγκαῖον οὐδένα St. p. 323.
ὄντιν' οὐχὶ ἀμωσγέπως μετέχειν αὐτῆς ἢ μὴ εἶναι ἐν ἀνθρώποις.

XIII. Ὅτι μὲν οὖν πάντ' ἄνδρα εἰκότως ἀποδέχονται περὶ ταύτης τῆς ἀρετῆς σύμβουλον διὰ τὸ ἡγεῖσθαι παντὶ μετεῖναι αὐτῆς, ταῦτα λέγω· ὅτι δὲ αὐτὴν οὐ φύσει ἡγοῦνται εἶναι οὐδ' ἀπὸ τοῦ αὐτομάτου, ἀλλὰ διδακτόν τε καὶ ἐξ ἐπιμελείας παραγίγνεσθαι ᾧ ἂν παραγίγνηται, τοῦτό σοι μετὰ τοῦτο πειράσομαι ἀποδεῖξαι. ὅσα γὰρ ἡγοῦνται ἀλλήλους κακὰ ἔχειν ἄνθρωποι φύσει ἢ τύχῃ, οὐδεὶς θυ- d
μοῦται οὐδὲ νουθετεῖ οὐδὲ διδάσκει, οὐδὲ κολάζει τοὺς ταῦτα ἔχοντας, ἵνα μὴ τοιοῦτοι ὦσιν, ἀλλ' ἐλεοῦσιν. οἷον τοὺς αἰσχροὺς ἢ σμικροὺς ἢ ἀσθενεῖς τίς οὕτως ἀνόητος ὥστε τι τούτων ἐπιχειρεῖν ποιεῖν; ταῦτα μὲν γάρ, οἶμαι, ἴσασιν ὅτι φύσει τε καὶ τύχῃ τοῖς ἀνθρώποις γίγνεται, τὰ κακὰ καὶ τἀναντία τούτοις· ὅσα δὲ ἐξ ἐπιμελείας καὶ ἀσκήσεως καὶ διδαχῆς οἴονται γίγνεσθαι ἀγαθὰ ἀνθρώ-

51. **δικαιοσύνην**: *cf.* Thuc. i. 137. 4 **ἣν φυσᾶς προσεστήσατο**, Aeschin. ii. 166 **τὴν φήμην ἣν προσεστήσω**. Everywhere else Plato uses the inf. after **προσποιεῖσθαι**. — **ὡς**: sometimes followed by the simple adj. absolutely, while usually **ὄν** is added; *cf. Rep.* v. 449 c **ὡς ἔρα πωτὶ ἅβλον, Gorg.** 495 c **ὡς ἕτερον τὴν ἀνδρείαν τῆς ἐπιστήμης** (*on the ground that courage differs from knowledge*) **ἅδε ταῦτα λέγεις**; — **οὐδένα ὄντινα**: see on 317 c.

XIII. 1. According to rhetorical principles, the part which has been proved is brought to a separate close, here and 324 c, and what remains to be proved is stated; finally 328 c the whole is brought to a regular conclusion. Protagoras was himself a teacher of rhetoric.

3. οὐ φύσει κτλ.: but *cf.* **ἐπὶ πάντας** 323 e **τείνει** 322 c. It is now necessary to show that virtue is *not* an original possession of all.

4. ἀπὸ τοῦ αὐτομάτου: equiv. to **τύχῃ** below.

6. μετὰ τοῦτο: freq. in Plato; *in the next place*, when one point is finished and another is to be taken up. *Cf.* 355 a **τὸ μετὰ τοῦτο** as subst., *the next point*. Now follows the second division of the speech of Protagoras.

10. αἰσχροὺς ἢ σμικρούς: the d Greeks regarded beauty and stature as qualities which were never separated. — For the acc. of the person after **ποιεῖν τι**, see G. 165; H. 725, a.

13. τὰ ... τούτοις: follows **ταῦτα** epexegetically.

St. p. 323.

ποις, ἐάν τις ταῦτα μὴ ἔχῃ, ἀλλὰ τἀναντία τούτων κακά, ἐπὶ τούτοις που οἵ τε θυμοὶ γίγνονται καὶ αἱ κολάσεις καὶ αἱ νουθετήσεις. ἓν ἐστὶν ἓν καὶ ἡ ἀδικία καὶ ἡ ἀσέβεια καὶ συλλήβδην πᾶν τὸ ἐναντίον τῆς πολιτικῆς ἀρετῆς. ἔνθα δὴ πᾶς παντὶ θυμοῦται καὶ νουθετεῖ, δῆλον ὅτι ὡς ἐξ ἐπιμελείας καὶ μαθήσεως κτητῆς οὔσης. εἰ γὰρ ἐθέλεις ἐννοῆσαι τὸ κολάζειν, ὦ Σώκρατες, τοὺς ἀδικοῦντας τί ποτε δύναται, αὐτό σε διδάξει, ὅτι οἵ γε ἄνθρωποι ἡγοῦνται παρασκευαστὸν εἶναι ἀρετήν. οὐδεὶς γὰρ κολάζει τοὺς ἀδικοῦντας πρὸς τούτῳ τὸν νοῦν ἔχων καὶ τούτου ἕνεκα, ὅτι ἠδίκησεν, ὅστις μὴ ὥσπερ θηρίον ἀλογίστως τιμωρεῖται· ὁ δὲ μετὰ λόγου ἐπιχειρῶν κολάζειν οὐ τοῦ παρεληλυθότος ἕνεκα ἀδικήματος τιμωρεῖται — οὐ γὰρ ἂν τό γε πραχθὲν ἀγένητον θείη — ἀλλὰ τοῦ

323 a

b

c

17. δεῖσθαι: *cf.* 322 a. Since men worshipped the gods before receiving ἀρετὴ πολιτική, Protagoras begins here to enlarge his definition of virtue, *cf.* 325 a, 329 c, 330 a.

324 a 19. δῆλον ὅτι: this expression, as well as οἶδ' ὅτι, is often added to a clause or inserted in it with the force of an adv., *evidently, certainly*. See H. 1049, 1 a.

22. δύναται: *signifies; cf. Crat.* 429 d ἆρα ὅτι ψευδῆ λέγων τὸ παράπαν οὐκ ἔστιν, ἆρα τοῦτό σοι δύναται ὁ λόγος; *Euthyd.* 286 c τοῦτο γὰρ δύναται ὁ λόγος. — αὐτό σε διδάξει: *the matter itself will teach you.* αὐτό is not to be referred to κολάζειν. *Cf.* the standing formulae αὐτὸ δείξει (*Hipp. Ma.* 288 b εἰ δ' ἐτύγχανεν ἔστιν κατεγέλαστον, αὐτὸ δείξει), αὐτὸ δηλώσει (329 b, *Critias* 108 c τοῦτο μὲν οὖν εἰδέναι ἐστίν, αὐτό σοι τάχα δηλώσει), and passages like Soph. *Frag.* 362 ταχὺ δ' αὐτὸ δείξει τοὔργον, ὅτι δυᾷ, σαφῶς. — οἵ γε ἄνθρωποι: not necessarily all men, but all excepting the class referred to below, ὅστις μὴ ὥσπερ θηρίον κτέ. 324 a

24. τοὺς ἀδικοῦντας, ὅτι ἠδίκησεν: for the change to the sing., see on 319 d. — πρὸς τούτῳ ἔχων: equiv. to τούτῳ προσέχων.

25. ὅστις . . . θηρίον: antithetical with οἵ γε ἄνθρωποι above. b

26. μετὰ λόγου: *with reason* (opposed to ἀλογίστως), so that he gives to himself, and can give to others, account of what he does. *Cf. Tim.* 28 a τὸ μὲν δὴ νοήσει μετὰ λόγου περιληπτὸν (*to be received by the intelligence with reason*), ἀεὶ κατὰ ταὐτὰ ὄν (*being always the same*), τὸ δ' αὖ δόξῃ μετ' αἰσθήσεως ἀλόγου δοξαστόν (*but the other, conceived by the opinion, with the help of irrational sense*), γεγονέμενον καὶ ἀπολλύμενον, *Phaedr.* 256 a ὁ δὲ πρὸς ταῦτα μετ' αἰδοῦς καὶ λόγου ἀντιτείνων. See on 351 e.

28. οὐ γὰρ κτέ.: a thought widely current among the Greeks, from which Theognis has derived the ethical con-

St. p. 324.

μέλλοντος χάριν, ἵνα μὴ αὖθις ἀδικήσῃ μήτε αὐτὸς οὗτος μήτε ἄλλος ὁ τοῦτον ἰδὼν κολασθέντα. καὶ τοιαύτην διάνοιαν ἔχων διανοεῖται παιδευτὴν εἶναι ἀρετήν· ἀποτροπῆς γοῦν ἕνεκα κολάζει. ταύτην οὖν τὴν δόξαν πάντες ἔχουσιν, ὅσοι περ τιμωροῦνται καὶ ἰδίᾳ καὶ δημοσίᾳ. τιμωροῦνται δὲ καὶ κολάζονται οἵ τε ἄλλοι ἄνθρωποι οὓς ἂν οἴωνται ἀδικεῖν, καὶ οὐχ ἥκιστα Ἀθηναῖοι, οἱ σοὶ πολῖται· ὥστε κατὰ τοῦτον τὸν λόγον καὶ Ἀθηναῖοί εἰσι τῶν ἡγουμένων παρασκευαστὸν εἶναι καὶ διδακτὸν ἀρετήν. Ὡς μὲν οὖν εἰκότως ἀποδέχονται οἱ σοὶ πολῖται καὶ χαλκέως καὶ σκυτοτόμου συμβουλεύοντος τὰ πολιτικά, καὶ ὅτι διδακτὸν καὶ παρασκευαστὸν ἡγοῦνται ἀρετήν, ἀποδέδεικταί σοι, ὦ Σώκρατες, ἱκανῶς, ὡς γ' ἐμοὶ φαίνεται. d

XIV. Ἔτι δὴ λοιπὴ ἀπορία ἐστίν, ἣν ἀπορεῖς περὶ τῶν

323 b

tent of his words 583 f. ἀλλὰ τὰ μὲν προβέβηκεν (*that which is past*) ἀμήχανόν ἐστι γενέσθαι | ἀργά· τὰ δ' ἐξενίσω, τῶν φυλακὴ μελέτω. *Cf.* Simon. Frag. 60 τὸ γὰρ γεγενημένον οὐκέτ' ἄρρητον (*unaccomplished*) ἔστω, Dem. III. 6 τὰ μὲν δὴ τότε πραχθέντα οὐκ ἂν ἄλλως ἔχοι, Hor. *Car.* iii. 29. 45 ff. — τοῦ μέλλοντος: subst., *cf. Parm.* 137 a τρόμοντι τὸ μέλλον.

29. ἵνα . . . κολασθέντα: the theory of prevention, which meets us also in *Gorg.* 525 b and elsewhere in Plato, prevailed more and more in the time of the sophists as the ideas of the state and of law lost power and sacredness. In former times the ideas of retribution and of the expiation of the violation of right and law, had been the foundation of criminal law; *cf.* Aesch. *Cho.* 313 ἔρδοντι παθεῖν, | τρυγόνι μῦθος τόδε φανεῖ *the deer must suffer, thus says a most ancient adage.*

c 34. τιμωροῦνται κτέ.: *cf.* Arist. *Rhet.* i. 10. 17 διαφέρει δὲ τιμωρία καὶ κόλασις· ἡ μὲν γὰρ κόλασις τοῦ πάσχοντος ἕνεκά ἐστιν, ἡ δὲ τιμωρία τοῦ ποιοῦντος, ἵνα ἀποπληρωθῇ (*be satisfied*). The rare pres. mid. of κολάζω occurs also Ar. *Vesp.* 405 νῦν ἐκεῖνο τοὐξέθυμον, ᾧ κολαζόμεσθα, κέντρον ἐντέτατ' ἐξί *now that choleric sting, with which we punish, is sharp and ready for action;* the aor., *Menex.* 240 d δεξάμενοι καὶ κολασάμενοι τὴν ὑπερηφανίαν, Xen. *An.* ii. 5. 13 ἂν κολάσωσθε, and the fut. is freq. 324 c

40. ἀναβιβάσεται κτέ.: replying to Socrates's objection 319 b f., Protagoras argues, "All men blame and punish, not for natural defects, but for avoidable faults. But punishment can have reference (Protagoras asserts) only to prevention, *i.e.* to the teaching of virtue; hence the Athenians and others (show that they) think virtue can be taught." This is in the place of showing ὅτι διδακτόν ἐστιν ἡ ἀρετὴ 320 c.

XIV. 1. ἀπορία: the art. is sometimes omitted when a rel. follows the d

St. p. 324.

ἀνδρῶν τῶν ἀγαθῶν, τί δήποτε οἱ ἄνδρες οἱ ἀγαθοὶ τὰ μὲν ἄλλα τοὺς αὑτῶν υἱεῖς διδάσκουσιν ἃ διδασκάλων ἔχεται καὶ σοφοὺς ποιοῦσιν, ἣν δὲ αὐτοὶ ἀρετὴν ἀγαθοὶ οὐδενὸς βελτίους ποιοῦσι. τούτου δὴ πέρι, ὦ Σώκρατες, οὐκέτι μῦθόν σοι ἐρῶ, ἀλλὰ λόγον. ὧδε γὰρ ἐννόησον. Πότερον ἔστι τι ἐν ᾗ οὐκ ἔστιν, οὗ ἀναγκαῖον πάντας τοὺς πολίτας μετέχειν, εἴ περ μέλλει πόλις εἶναι; ἐν τούτῳ γὰρ αὖτη λύεται ἡ ἀπορία, ἣν σὺ ἀπορεῖς, ἢ ἄλλοθι οὐδαμοῦ. εἰ μὲν γὰρ ἔστι καὶ τοῦτό ἐστι τὸ ἐν οὐ τεκτονικὴ οὐδὲ χαλκεία οὐδὲ κεραμεία, ἀλλὰ δικαιοσύνη καὶ σωφροσύνη καὶ τὸ ὅσιον εἶναι, καὶ συλλήβδην ἓν αὐτὸ προσαγορεύω εἶναι, ἀνδρὸς ἀρετήν· εἰ τοῦτ' ἐστὶν οὗ δεῖ πάντας μετέχειν καὶ μετὰ τούτου πάντ' ἄνδρα, ἐάν τι καὶ ἄλλο

noun, since the needed definiteness is given by the rel. clause. *Cf. Charm.* 169 a, *ἐφ' ἓν τούτων ἐστὶν ἐπιστήμη, ἣν δὴ ἡμεῖς σωφροσύνην φαμὲν εἶναι, Rep.* iii. 413 e *φίλαξ αὐτοῦ ἂν ἀγαθὸς καὶ ῥυσικὸς ἦ ἐφ' ἁρμόττον, Symp.* 197 e *ᾠδῆς μετέχοντα, ἣν ᾄδει θέλγων* joining in the song which he sings, charming, etc. — Here begins the third division of the speech.

4. ἔχεται: see on 319 e. — ἀγαθοί: *sc. εἰσί.*

5. οὐδενὸς βελτίους: lit. *more excellent than no one, to excel no one. Cf.* 335 a, Aesch. *Prom.* 1016 *αἰδοῦς γὰρ οὐδενὸς μεῖζον σθένει for self-will is utterly powerless,* Dem. ii. 17 *οὐδένων εἰσὶ βελτίους,* xix. 206 *ἐμοῦ οὐδενὸς ἧττον φθεγγομένου ἡττῶνται when I speak more weakly than any other, they are discomfited.* More freq. are the cases in which the comparative word has a neg. force, as in the use of *πλέονων, ἥσσων, ὑστεύτερος,* with a preceding *οὐδενός. Cf.* 316 e *οὐδενὸς ἥσσων,* he is *inferior to no one,* Eur. *Bacch.* 777 *Διόνυσος ἥσσων οὐδενὸς θεῶν ἔφυ.*

6. εἰκότι μύθῳ: the second part of the discourse had already been for the most part disconnected from the myth; but Protagoras now calls attention to this, in order to strengthen the impression that he is giving a fundamental demonstration from the nature of the subject itself.

8. ἐν τούτῳ: "in the answer to this question."

10. The following period is a typical example of imitation of oral disc., which, in its efforts at clearness, allows itself all manner of repetitions, recapitulations, and little anacoluthа.

12. καὶ συλλήβδην κτλ.: inserted with anacoluthon; see on 323 e.

13. εἶναι: see on 311 e.

14. καὶ μετὰ τούτου: a dem. or pers. pron. is common in such cases, after a copulative or disjunctive conj., instead of a repeated rel.

St. p. 323.

βούληται μανθάνειν ἢ πράττειν, οὕτω πράττειν, ἄνευ δὲ τούτου μή, ἢ τὸν μὴ μετέχοντα καὶ διδάσκειν καὶ κολάζειν, καὶ παῖδα καὶ ἄνδρα καὶ γυναῖκα, ἕως περ ἂν κολαζόμενος βελτίων γένηται, ὃς δ' ἂν μὴ ὑπακούῃ κολαζόμενος καὶ διδασκόμενος, ὡς ἀνίατον ὄντα τοῦτον ἐκβάλλειν ἐκ τῶν πόλεων ἢ ἀποκτείνειν· εἰ οὕτω μὲν ἔχει, οὕτω δ' αὐτοῦ πεφυκότος οἱ ἀγαθοὶ ἄνδρες εἰ τὰ μὲν ἄλλα διδάσκονται τοὺς υἱεῖς, τοῦτο δὲ μή, σκέψαι ὡς θαυμασίως γίγνονται οἱ ἀγαθοί. ὅτι μὲν γὰρ διδακτὸν αὐτὸ ἡγοῦνται καὶ ἰδίᾳ καὶ δημοσίᾳ, ἀπεδείξαμεν· διδακτοῦ δὲ ὄντος καὶ θεραπευτοῦ, τὰ μὲν ἄλλα ἄρα τοὺς υἱεῖς διδάσκοντες, ἐφ' οἷς οὐκ ἔστι θάνατος ἡ ζημία, ἐὰν μὴ ἐπίστωνται, ἐφ' ὧν δὲ ἥ τε ζημία θάνατος αὐτῶν τοῖς παισὶ καὶ φυγαὶ

15. οὕτω: resumes *μετὰ τούτου* above.

16. τὸν μὴ μετέχοντα: *cf.* 323 a, l. 40. — διδάσκειν κτλ.: depends on *δεῖ* above.

20. οὕτω πεφυκότος: resumes the foregoing prot. in order to add another, containing a contradiction, and then the more emphatically to draw the conclusion *σκέψαι* κτλ.

22. θαυμασίως γίγνονται: we should have expected *θαυμάσιοί εἰσιν* or *θαυμάσια πράττουσιν,* still the reading can be sustained by expressions like that of Timotheus in Plut. *Mor.* 127 a *ὅσ οἱ παρὰ Πλάτωνι δεισιφάττοντες καὶ εἰναίριον ᾄδειν γίγνονται,* 680 b (Ath. x. 419 d) *τοὺς παρὰ Πλάτωνι δεισιφάττοντας καὶ τῇ δευτεραίᾳ καλῶς γίγνεσθαι,* Aristophon in Ath. xiii. 559 d *κακὸς κακῶς γίνοιθ' ὁ γάμας δεύτερος.* It is prob. the language of common life. The meaning is then, *how strangely it fares with the good, what a strange course they take.* More freq. *πεφυκέναι* is thus construed with an adv.; *e.g. Phaedo* 60 b (τὸ ᾄδειν) *ὡς θαυμαστὸν πέφυκε πρὸς τὸ λυπηρόν.*

24. διδακτοῦ . . . ὄντος: this is continued from *διδακτόν* of the previous line, "if it can be taught, as I have shown that people believe."

25. τὰ μὲν ἄλλα κτλ.: argument *a minore ad majus.*

26. ζημία: in this use commonly has the art., "the legally appointed penalty."

27. τί: would be in its place, were the passage *e.g. ἐφ' ὧν ἥ τε ζημία ἐστὶ θάνατος καὶ τῶν εἴλων ἀνατροπαὶ γίγνονται.* The sent., however, proceeds as though it began *ἐφ' ὧν δὲ ἥ ζημία θάνατός τε.* Such transpositions of *τέ* within the connected group of words are not infreq.; *cf.* 336 e *λόγον τε δοῦναι καὶ δέξασθαι,* 338 b, l. 2, *Rep.* i. 343 b *ἅμα αὐτοί τε δικασταὶ καὶ ῥήτορες δοάμεθα, Lach.* 195 e *τὸ δημοσίᾳ δοκεῖν εἶναι οἷόν τε καὶ ποσοῦδε, Crito* 43 b *ἐν τοσαύτῃ τε ἀγροικίᾳ καὶ λόγῳ εἶναι.*

μὴ μαθοῦσι μηδὲ θεραπευθεῖσιν εἰς ἀρετήν, καὶ πρὸς τῷ a
θανάτῳ χρημάτων τε δημεύσεις καί, ὡς ἔπος εἰπεῖν, ξυλ-
λήβδην τῶν οἴκων ἀνατροπαί, ταῦτα δ' ἄρα οὐ διδά-
σκονται οὐδ' ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν; Οἴεσθαί
γε χρή, ὦ Σώκρατες. XV. Ἐκ παίδων σμικρῶν ἀρξάμενοι,
μέχρι οὗ περ ἂν ζῶσι, καὶ διδάσκουσι καὶ νουθετοῦσιν·
ἐπειδὰν θᾶττον συνιῇ τις τὰ λεγόμενα, καὶ τροφὸς καὶ
μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατὴρ περὶ τούτου a
διαμάχονται, ὅπως βέλτιστος ἔσται ὁ παῖς, παρ' ἕκαστον
καὶ ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδεικνύμενοι, ὅτι
τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τόδε μὲν καλόν, τόδε
δὲ αἰσχρόν, καὶ τόδε μὲν ὅσιον, τόδε δὲ ἀνόσιον, καὶ Τὰ
μὲν ποίει, τὰ δὲ μὴ ποίει. καὶ ἐὰν μὲν ἑκὼν πείθηται,
— εἰ δὲ μή, ὥσπερ ξύλον διαστρεφόμενον καὶ καμπτό-
μενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς. Μετὰ δὲ ταῦτα

325 a 28. μηδέ . . . ἀρετήν: added epexegetically, with anacoluthon after ἐφ' ὧν.

29. ξυλλήβδην: is unexpected after ὡς ἔπος εἰπεῖν, but *cf. Apol.* 22 b ὡς ἔπος γὰρ εἰπεῖν ἁλίγου αὐτῶν ἕκαστος οἱ παρόντες ἂν βέλτιον ἔλεγον. — The destruction of one's house, the extinction of one's family, stood for the greatest possible disaster.

30. δ' ἄρα: see on 313 a, l. 2. *Cf. Crito* 46 d ἢ πρὶν μὲν ἡμᾶς δεῖν ἀνοσήσειν καλῶς ἐλέγετο, νῦν δὲ κατάδηλος ἄρα ἐγένετο κτλ.; 50 e ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον (*while towards your father it was certainly not right for you*), πρὸς δὲ τὴν πατρίδα ἄρα καὶ τοὺς νόμους ἐξέσται σοι κτλ.

31. οἴεσθαί γε χρή: an expression freq. in Plato in reply to a question raised by the speaker himself or a bystander. What follows is added 'asyndetically,' because it confirms οἴεσθαι χρή by a surprising fact. 325 e

XV. 1. On the following classical passage upon the training of the youth, see Becker *Char.* ii. 19 ff., Hermann *Grieck. Alt.* iii. § 33 ff., Guhl and Koner, *Life of the Greeks and Romans*, §§ 50, 51.

3. ἐκ παίδων σμικρῶν κτλ.: during the first years, nurse and mother; later, pedagogue and father. — θᾶττον: is rare after ἐπεί and similar particles; more freq. is τάχιστα. In Plato, besides this place, θᾶττον is found thus only in *Alc.* I. 105 a ἐὰν θᾶττον.

6 ff. So Demea admonishes his son, Terent. *Ad.* iii. 3. 63: Hoc facito. — Hoc fugito. — Hoc laudi est. — Hoc vitio datur.

9. πειθηται κτλ.: see on 311 d, l. 20.

11. καὶ πληγαῖς: *cf.* Menand. *Sent.* 422 ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται.

εἰς διδασκάλων πέμποντες πολὺ μᾶλλον ἐντέλ
μελεῖσθαι εὐκοσμίας τῶν παίδων ἢ γραμμάτων
κιθαρίσεως. οἱ δὲ διδάσκαλοι τούτων τε ἐπιμελ
καὶ ἐπειδὰν αὖ γράμματα μάθωσι καὶ μέλλωσι συνι
τὰ γεγραμμένα, ὥσπερ τότε τὴν φωνήν, παρατιθέα
αὐτοῖς ἐπὶ τῶν βάθρων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν
ποιήματα καὶ ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλαὶ
μὲν νουθετήσεις ἔνεισι, πολλαὶ δὲ διέξοδοι καὶ ἔπαινοι 326
καὶ ἐγκώμια παλαιῶν ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς ζηλῶν
μιμῆται καὶ ὀρέγηται τοιοῦτος γενέσθαι. οἱ τ' αὖ κι-
θαρισταὶ ἕτερα τοιαῦτα· σωφροσύνης τε ἐπιμελοῦνται
καὶ ὅπως ἂν οἱ νέοι μηδὲν κακουργῶσι· πρὸς δὲ τούτοις,

326 d 12. εἰς διδασκάλων: see on 326 c, l. 37.

13. With the γραμματιστής the boys learned τὰ γράμματα, *i.e.* to read and write, then with the κιθαριστής they learned to sing, and generally to play the lyre.

e 14. τούτων: *i.e.* εὐκοσμίας. So freq. the neut. pl. of dem. prons. is used for the sing., as τάδε, ταῦτα, θάτερα, as is also freq. the case with pred. adjs. *Cf.* 327 b, 353 a διὰ ταῦτα, *Crito* 53 a ἐφιέντων (*permit*) ἡμῶν δυοῖν θάτερα, ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων οὐδέτερα ποιεῖ, Thuc. iv. 1 ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύνεσθαι. See H. 635.

16. τότε: *previously*; *cf.* c above, *Gorg.* 488 c οἶδα μοι δοκεῖς καὶ τότε ἐνθελεντηθαι, ὅτε κτλ. So often.

17. βάθρων: see on 315 c. — ποιητῶν: Homer before all others. In Xen. *Symp.* 3. 5 Niceratus says ὁ πατὴρ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενήσομαι, ἠνάγκασέ με πάντα τὰ Ὁμήρου ἔπη μαθεῖν. Prominently after Homer come Hesiod, Theognis, Phocylides; καὶ γὰρ τούτους φασὶ μὲν ἀρίστους γεγενῆσθαι συμβούλους τῷ βίῳ τῷ τῶν ἀνθρώπων Isocr. II. 43. In part the teachers dictated passages merely, which were to be committed to memory; *cf. Euthyd.* 276 c ἐπάτε ἀκουσομαιτίζοι (*dictated*) ὑμῖν ὁ γραμματιστής, πάντα ἐμάνθανον τῶν παίδων τὰ ἀκουσομαιτιζόμενα; 326 e

18. ἀναγκάζουσιν: *cf.* Arist. *Pol.* viii. 4 οὐ γὰρ παίζουσι μανθάνοντες (οἱ νέοι)· μετὰ λύπης γὰρ ἡ μάθησις.

19. διέξοδοι: *attractive tales, descriptions.* In 301 d, *detailed exposition, course of argument.* — ἔπαινοι: more general than ἐγκώμια. 326 a

22. ἕτερα τοιαῦτα: *sc.* τοιοῦτων, see on 312 d. For the thought, see Ar. *Nub.* 964 εἶτα βαδίζων (*sc.* ἔφη) ἐν ταῖσιν ὁδοῖς εἰσάγετον εἰς κιθαριστοῦ | τοὺς παμπάτας γυμνοὺς ὑθρίους then those of the same district had to go in good order through the streets, in a body and wearing only the chiton, to the school of the harp-player.

23. ἄν: gives a shade of contingency in final clauses. *Cf. Gorg.* 481 a μαχαιροποιὸν ὅπως ἐν ἀσφάγῃ καὶ μὴ δῷ ἔλεγχον ὁ ἐχθρός.

ρίζειν μάθωσιν, ἄλλων αὖ ποιητῶν ἀγαθῶν
διδάσκουσι, μελοποιῶν, εἰς τὰ κιθαρίσματα
τες, καὶ τοὺς ῥυθμούς τε καὶ τὰς ἁρμονίας ἀναγ- b
σιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν παίδων, ἵνα ἡμε-
τεροί τε ὦσι, καὶ εὐρυθμότεροι καὶ εὐαρμοστότεροι
γιγνόμενοι χρήσιμοι ὦσιν εἰς τὸ λέγειν τε καὶ πράττειν·
πᾶς γὰρ ὁ βίος τοῦ ἀνθρώπου εὐρυθμίας τε καὶ εὐαρ-
μοστίας δεῖται. ἔτι τοίνυν πρὸς τούτοις εἰς παιδοτρίβου
πέμπουσιν, ἵνα τὰ σώματα βέλτιον ἔχοντες ὑπηρετῶσι τῇ
διανοίᾳ χρηστῇ οὔσῃ, καὶ μὴ ἀναγκάζωνται ἀποδειλιᾶν c
διὰ τὴν πονηρίαν τῶν σωμάτων καὶ ἐν τοῖς πολέμοις καὶ
ἐν ταῖς ἄλλαις πράξεσιν. καὶ ταῦτα ποιοῦσιν οἱ μάλιστα
δυνάμενοι μάλιστα· μάλιστα δὲ δύνανται οἱ πλουσιώτατοι·
καὶ οἱ τούτων υἱεῖς, πρῳαίτατα εἰς διδασκάλων τῆς ἡλι-
κίας ἀρξάμενοι φοιτᾶν, ὀψιαίτατα ἀπαλλάττονται. Ἐπει- d
δὰν δὲ ἐκ διδασκάλων ἀπαλλαγῶσιν, ἡ πόλις αὖ τούς τε
νόμους ἀναγκάζει μανθάνειν καὶ κατὰ τούτους ζῆν, ἵνα
μὴ αὐτοὶ ἐφ' αὑτῶν εἰκῇ πράττωσιν, ἀλλ' ἀτεχνῶς ὥσπερ
οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παίδων

326 a 24. ἄλλων: see on 316 d, l. 24.

25. μελοποιῶν: viz. the Aeolic and Doric lyric poets, the dithyrambic poets Cecidas, Lamprocles, Lasos, Cydias and others, besides the choral songs of the tragedians.

b 26. ἐνρεθμοῦντας: used of putting prose into metrical form, or adapting verses to musical rhythm and melody. *Cf. Phaedo* 60 d *ἐνρεθμίσας τοὺς τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον.*

27. ἵνα κτλ.: the Greeks ascribed to music the highest influence in moral culture. *Cf. Rep.* iii. 401 d *κυριωτάτη ἐν μουσικῇ τροφή* (*musical training is most controlling*) *ὅτι μάλιστα συνεθίσει εἰς τὸ ἔνρυθμόν τῆς ψυχῆς ἥ τε ῥυθμὸς καὶ ἁρμονία καὶ ἐρρωμενέστατα* 326 b *(most mightily) ἅπτεται αὐτῆς.*

31. παιδοτρίβου: the teacher of gymnastics, who trained the youth in a παλαίστρα fitted up by himself or allowed him by the state.

34. πονηρίαν: *depravity, wretched* c *condition.*

39. ἐκ διδασκάλων: the subst. depending on ἐκ is omitted; *cf.* ἐν Ἀρίφροσι (330 a), the freq. εἰς διδασκάλων (325 d), εἰς παιδοτρίβου (326 b), and ἐν κιθαριστοῦ μεμαθηκέναι (*Theaet.* 206 a), Ar. *Plut.* 84 ἐκ Πατροκλέους ἔρχομαι, *Lysistr.* 701 τὴν ἑταίραν ἐκάλεσ' ἐκ τῶν γειτόνων.

41. ἐφ' αὑτῶν εἰκῇ: *cf.* 330 a, 338 c. d

ὑπογράψαντες γραμμὰς τῇ γραφίδι, οὕτω τὸ γραμματεῖον διδόασι καὶ ἀναγκάζουσι γράφειν κατὰ τὴν ὑφήγησιν τῶν γραμμῶν, ὡς δὲ καὶ ἡ πόλις νόμους ὑπογράψασα, ἀγαθῶν καὶ παλαιῶν νομοθετῶν εὑρήματα, κατὰ τούτους ἀναγκάζει καὶ ἄρχειν καὶ ἄρχεσθαι, ὃς δ' ἂν ἐκτὸς βαίνῃ τούτων, κολάζει· καὶ ὄνομα τῇ κολάσει ταύτῃ καὶ παρ' ὑμῖν καὶ ἄλλοθι πολλαχοῦ, ὡς εὐθυνούσης τῆς δίκης, εὐθῦναι. τοσαύτης οὖν τῆς ἐπιμελείας οὔσης περὶ ἀρετῆς ἰδίᾳ καὶ δημοσίᾳ θαυμάζεις, ὦ Σώκρατες, καὶ ἀπορεῖς, εἰ διδακτόν ἐστιν ἀρετή; Ἀλλ' οὐ χρὴ θαυμάζειν, ἀλλὰ πολὺ μᾶλλον, εἰ μὴ διδακτόν.

XVI. Διὰ τί οὖν τῶν ἀγαθῶν πατέρων πολλοὶ υἱεῖς φαῦλοι

d 43. ὑπογράψαντες γραμμάς: *cf.* Seneca *Epistol.* 94 § 51 digiti puerorum tenentur et aliena manu per literarum simulacra ducuntur, and Quintil. i. 1. 27 cum vero jam ductus sequi coeperit (*sc.* puer) non inutile erit literas tabellae quam optime insculpi ut per illos velut sulcos ducatur stilus (*cf.* v. 14. 31). The passages just quoted have led to the impression that Plato also refers to *letters* to be traced over by the boy. But γραμμή does not mean *letter*, and we must therefore understand *the lines* within which the boys must keep their letters. The comparison is thus the more forcible. In *Theaet.* 172 c, Plato calls the ἀνυπουσία a ὑπογραφή, ἧς δεῖται οὐ ῥητόν.

45. ὡς: rare in prose, *cf.* 338 a ὡς οὐκ ποιήσοντα, *Rep.* vii. 530 d *κινδυνεύει, ὡς πρὸς ἀστρονομίαν ὄμματα πέπηγεν, ὡς πρὸς ἑναρμόνιον φορὰν ὦτα πεπηχέναι, it is probable that as the eyes are appointed for astronomy, so the ears for harmonious motions.*—The slight mingling of syntactic and paratactic connection, seen in ὡς δέ after ὥσπερ, is very common in Plato, *e.g.* 328 a, *cf.* also ὅμως δέ after εἰ 353 d. 326 d

50. εὐθῦναι: to these every official e in Athens was subjected on the expiration of his term of office (Hermann *Staatsalt.* § 154. Schömann *gr. Alterth.* i. 432[3]); although they apply only to ἄρχειν, Protagoras mentions them on account of the analogy between them and the punishments of children, *cf.* 325 d. Compare his doctrine of punishment, 324 a f.

52. ἔστιν: but it does not follow from Protagoras's long argument that virtue *is* a thing which can be taught, but simply that it *is so regarded*. See on 324 c, 325 b. Moreover, the virtue taught in the Athenian schools was not at all that which was taught by Protagoras, so that the value of the former training would not prove the value of his.

53. πολὺ μᾶλλον: *i.e.* χρὴν θαυμάζειν, εἰ μὴ διδακτὸν ἦν.

XVI. 1. *Cf.* Hom. β 276 f. πατὴρ γάρ τοι παῖδες ἀμοῦσι πατρὶ πέλονται, | οἵ τ' ἀλέες πατέρος, πατὴρ δέ τε πατρὸς ἀρείων.

[redacted]

St. p. 323

ἀνδρὸς ἀνέχονται, ὡς παντὶ προσῆκον ταύτης γε μετέχειν
τῆς ἀρετῆς, ἢ μὴ εἶναι πόλεις. αὕτη, ὦ Σώκρατες, τούτου αἰτία.

Ἵνα δὲ μὴ οἴῃ ἀπατᾶσθαι, ὡς τῷ ὄντι ἡγοῦνται πάντες ἄνθρωποι πάντα ἄνδρα μετέχειν δικαιοσύνης τε καὶ τῆς ἄλλης πολιτικῆς ἀρετῆς, τόδε αὖ λαβὲ τεκμήριον. Ἐν γὰρ ταῖς ἄλλαις ἀρεταῖς, ὥσπερ σὺ λέγεις, ἐάν τις φῇ ἀγαθὸς αὐλητὴς εἶναι, ἢ ἄλλην ἡντινοῦν τέχνην, ἣν μή ἐστιν, ἢ καταγελῶσιν ἢ χαλεπαίνουσι, καὶ οἱ οἰκεῖοι προσ- b
ιόντες νουθετοῦσιν ὡς μαινόμενον· ἐν δὲ δικαιοσύνῃ καὶ ἐν τῇ ἄλλῃ πολιτικῇ ἀρετῇ, ἐάν τινα καὶ εἰδῶσιν, ὅτι ἄδικός ἐστιν, ἐὰν οὗτος αὐτὸς καθ' αὑτοῦ τἀληθῆ λέγῃ ἐναντίον πολλῶν, ὃ ἐκεῖ σωφροσύνην ἡγοῦντο εἶναι, τἀληθῆ λέγειν, ἐνταῦθα μανίαν, καὶ φασι πάντας δεῖν φάναι c
εἶναι δικαίους, ἐάν τε ὦσιν ἐάν τε μή, ἢ μαίνεσθαι τὸν

323 a **have the sense of** *alδάς*. — **εἰκότως . . . ἀνέχονται**: the emphasis is on both the adv. and the verb (*cf.* 322 e). "In view of the facts contained in the myth (**οὕτω δή, καὶ διὰ ταῦτα**), the Athenians, and with good reason, listen to every man," — *i.e.* **they believe** every man to possess virtue; a conclusion which Protagoras goes on to confirm.

37. **ἢ**: *sc.* **ἀναγκαῖον ὄν** from **προσῆκον**, *cf. Phaedr.* 245 d **τοῦτο δὲ** (*i.e.* the self-moving) **οὔτ' ἀπόλλυσθαι οὔτε γίγνεσθαι δυνατόν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στῆναι** (*else the whole heaven and all created things must collapse and come to a standstill*) where **ἀναγκαῖον** is supplied from **δυνατόν**. Conversely, *Rep.* vi. 490 a **ἦν** (*sc.* **ἀλήθειαν**) **διώκειν αὐτὸν πάντως καὶ πάντῃ ἔθει, ἢ ἀλαζόνι** (*an impostor*) **ὄντι μαθημῇ μετεῖναι φιλοσοφίας ἀληθινῆς** (*sc.* **δυνατὸν ἦν**). For **ἤ**, *otherwise, or else* (alioquin), see 323 b *bis*, 325 a *etc.* — **εἶναι**: *exist. Cf.* 327 a. 323 a

39. **ὡς**: apparently might depend upon **ἀπατᾶσθαι**, equiv. to **μετ' ἀνάγκης πείθεσθαι**, *cf. Crat.* 413 d **ἴσως γὰρ ἂν σε καὶ τὰ ἐπίλοιπα ἐξαπατήσαιμι, ὡς οὐκ ἀληκοὼς λέγω**, and so often. But here **τῷ ὄντι** shows that **ὡς** depends rather upon the following **τόδε . . . τεκμήριον**. *Cf.* 324 c.

42. **ὥσπερ σὺ λέγεις**: *cf.* 319 c.

48. **ἐκεῖ**: *i.e.* **ἐν ταῖς ἄλλαις ἀρεταῖς**. b
— **ἡγοῦντο**: a general truth, but impf. as referred to a previous illustration or observation. *Cf. Crito* 47 d **διαφθεροῦμεν ἐκεῖνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπόλλυτο.**

49. **ἐνταῦθα μανίαν**: *sc.* **ἡγοῦνται**. Thus the universality of virtue is proved by the fact that men will not tolerate the truthful confession of its lack.

St. p. 323

μὴ προσποιούμενον δικαιοσύνην· ὡς ἀναγκαῖον οὐδένα ὄντιν' οὐχὶ ἀμωσγέπως μετέχειν αὐτῆς ἢ μὴ εἶναι ἐν ἀνθρώποις.

XIII. Ὅτι μὲν οὖν πάντ' ἄνδρα εἰκότως ἀποδέχονται περὶ ταύτης τῆς ἀρετῆς σύμβουλον διὰ τὸ ἡγεῖσθαι παντὶ μετεῖναι αὐτῆς, ταῦτα λέγω· ὅτι δὲ αὐτὴν οὐ φύσει ἡγοῦνται εἶναι οὐδ' ἀπὸ τοῦ αὐτομάτου, ἀλλὰ διδακτόν τε καὶ ἐξ ἐπιμελείας παραγίγνεσθαι ᾧ ἂν παραγίγνηται, τοῦτό σοι μετὰ τοῦτο πειράσομαι ἀποδεῖξαι. ὅσα γὰρ ἡγοῦνται ἀλλήλους κακὰ ἔχειν ἄνθρωποι φύσει ἢ τύχῃ, οὐδεὶς θυ- d
μοῦται οὐδὲ νουθετεῖ οὐδὲ διδάσκει, οὐδὲ κολάζει τοὺς ταῦτα ἔχοντας, ἵνα μὴ τοιοῦτοι ὦσιν, ἀλλ' ἐλεοῦσιν. οἷον
τοὺς αἰσχροὺς ἢ σμικροὺς ἢ ἀσθενεῖς τίς οὕτως ἀνόητος ὥστε τι τούτων ἐπιχειρεῖν ποιεῖν; ταῦτα μὲν γάρ, οἶμαι, ἴσασιν ὅτι φύσει τε καὶ τύχῃ τοῖς ἀνθρώποις γίγνεται, τὰ κακὰ καὶ τἀναντία τούτοις· ὅσα δὲ ἐξ ἐπιμελείας καὶ ἀσκήσεως καὶ διδαχῆς οἴονται γίγνεσθαι ἀγαθὰ ἀνθρώ-

323 b 51. **δικαιοσύνην**: *cf.* Thuc. i. 137. 4 **ἣν ψευδῶς προσεποιήσατο**, Aeschin. ii. 166 **τὴν φήμην ἣν προσεποιήσω**. Everywhere else Plato uses the inf. after **προσποιεῖσθαι**. — **ὡς**: sometimes followed by the simple adj. absolutely, while usually **ὄν** is added; *cf. Rep.* v. 449 c **ὡς ἄρα παντὶ δῆλον, *Gorg.* 495 c **ὡς ἕτερον τὴν ἀνδρείαν τῆς ἐπιστήμης** (*on the ground that courage differs from knowledge*) **δύο ταῦτα ἔλεγες**; — **οὐδένα ὄντινα**: see on 317 c.

XIII. 1. According to rhetorical principles, the part which has been proved is brought to a separate close, here and 324 c, and what remains to be proved is stated; finally 328 c the whole is brought to a regular conclusion. Protagoras was himself a teacher of rhetoric.

3. **οὐ φύσει κτλ.**: but *cf.* **ἐπὶ πάντας πείρᾳ** 322 c. It is now necessary to show that virtue is *not* an original possession of all. 323 c

4. **ἀπὸ τοῦ αὐτομάτου**: equiv. to **τύχῃ** below.

6. **μετὰ τοῦτο**: freq. in Plato; *in the next place*, when one point is finished and another is to be taken up. *Cf.* 355 a **τὸ μετὰ τοῦτο** as subst., *the next point*. Now follows the second division of the speech of Protagoras.

10. **αἰσχροὺς ἢ σμικρούς**: the d
Greeks regarded beauty and stature as qualities which were never separated. — For the acc. of the person after **ποιεῖν τι**, see G. 165; H. 725, a.

12. **τὰ . . . τούτοις**: follows **ταῦτα** epexegetically.

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St. p. 323.

ποις, ἐάν τις ταῦτα μὴ ἔχῃ, ἀλλὰ τἀναντία τούτων κακά, ἐπὶ τούτοις που οἵ τε θυμοὶ γίγνονται καὶ αἱ κολάσεις καὶ αἱ νουθετήσεις. ὧν ἐστὶν ἓν καὶ ἡ ἀδικία καὶ ἡ ἀσέβεια καὶ συλλήβδην πᾶν τὸ ἐναντίον τῆς πολιτικῆς ἀρε- 324 τῆς. ἔνθα δὴ πᾶς παντὶ θυμοῦται καὶ νουθετεῖ, δῆλον ὅτι ὡς ἐξ ἐπιμελείας καὶ μαθήσεως κτητῆς οὔσης. εἰ γὰρ ἐθέλεις ἐννοῆσαι τὸ κολάζειν, ὦ Σώκρατες, τοὺς ἀδικοῦντας τί ποτε δύναται, αὐτό σε διδάξει, ὅτι οἵ γε ἄνθρωποι ἡγοῦνται παρασκευαστὸν εἶναι ἀρετήν. οὐδεὶς γὰρ κολάζει τοὺς ἀδικοῦντας πρὸς τοῦτῳ τὸν νοῦν ἔχων καὶ τούτου ἕνεκα, ὅτι ἠδίκησεν, ὅστις μὴ ὥσπερ θηρίον b ἀλογίστως τιμωρεῖται· ὁ δὲ μετὰ λόγου ἐπιχειρῶν κολάζειν οὐ τοῦ παρεληλυθότος ἕνεκα ἀδικήματος τιμωρεῖται — οὐ γὰρ ἂν τό γε πραχθὲν ἀγένητον θείη — ἀλλὰ τοῦ

323 e 17. δοκοῦσι: *cf.* 322 a. Since men worshipped the gods before receiving ἀρετὴ πολιτική, Protagoras begins here to enlarge his definition of virtue, *cf.* 325 a, 329 c, 330 a.

324 a 19. δῆλον ὅτι: this expression, as well as οἷόν ὅτι, is often added to a clause or inserted in it with the force of an adv., *evidently, certainly*. See H. 1049, 1 a.

22. δύναται: *signifies; cf. Crat.* 429 d ἆρα ὅτι ψευδῆ λέγων τὸ παράπαν οὐκ ἔστιν, ἆρα τοῦτό σοι δύναται ὁ λόγος; *Euthyd.* 286 c τοῦτο γὰρ δύναται ὁ λόγος. — αὐτό σε διδάξει: *the matter itself will teach you.* αὐτό is not to be referred to κολάζειν. *Cf.* the standing formulae αὐτὸ δείξει (*Hipp. Ma.* 288 b εἰ δ' ἐπιχειρήσας ἔσται κατηγόρητος, αὐτὸ δείξει), αὐτὸ δηλώσει (329 b, *Critias* 108 c τοῦτο μὲν οὖν οἷόν ἐστιν, αὐτό σοι τάχα δηλώσει), and passages like Soph. Frag. 362 ταχὺ δ' αὐτὸ δείξει τοὔργον, ὅτι ἀγαθὸς σαφῶς. — οἵ γε ἄνθρωποι: not necessarily all men, but all excepting the class referred to below, ὅστις μὴ ὥσπερ θηρίον κτλ. 324 a

24. τοὺς ἀδικοῦντας, ὅτι ἠδίκησεν: for the change to the sing., see on 319 d. — πρὸς τούτῳ ἔχων: equiv. to τούτῳ προσέχων.

25. ὅστις . . . θηρίον: antithetical b with οἵ γε ἄνθρωποι above.

26. μετὰ λόγου: *with reason* (opposed to ἀλογίστως), so that he gives to himself, and can give to others, account of what he does. *Cf. Tim.* 28 a τὸ μὲν δὴ νοήσει μετὰ λόγου περιληπτόν (*to be received by the intelligence with reason*), ἀεὶ κατὰ ταὐτὰ ὄν (*being always the same*), τὸ δ' αὖ δόξῃ μετ' αἰσθήσεως ἀλόγου δοξαστόν (*but the other, conceived by the opinion, with the help of irrational sense*), γεγενόμενον καὶ ἀπολλύμενον, *Phaedr.* 256 a ὁ δὲ πρὸς ταῦτα μετ' αἰσθῆσεως καὶ λόγου ἀντιτείνει. See on 351 c.

28. οὐ γὰρ κτλ.: a thought widely current among the Greeks, from which Theognis has derived the ethical con-

St. p. 324.

μέλλοντος χάριν, ἵνα μὴ αὖθις ἀδικήσῃ μήτε αὐτὸς οὗτος μήτε ἄλλος ὁ τοῦτον ἰδὼν κολασθέντα. καὶ τοιαύτην διάνοιαν ἔχων διανοεῖται παιδευτὴν εἶναι ἀρετήν· ἀποτροπῆς γοῦν ἕνεκα κολάζει. ταύτην οὖν τὴν δόξαν πάντες ἔχουσιν, ὅσοι περ τιμωροῦνται καὶ ἰδίᾳ καὶ δημοσίᾳ. c τιμωροῦνται δὲ καὶ κολάζονται οἵ τε ἄλλοι ἄνθρωποι οὓς ἂν οἴωνται ἀδικεῖν, καὶ οὐχ ἥκιστα Ἀθηναῖοι, οἱ σοὶ πολῖται· ὥστε κατὰ τοῦτον τὸν λόγον καὶ Ἀθηναῖοί εἰσι τῶν ἡγουμένων παρασκευαστὸν εἶναι καὶ διδακτὸν ἀρετήν. Ὡς μὲν οὖν εἰκότως ἀποδέχονται οἱ σοὶ πολῖται καὶ χαλκέως καὶ σκυτοτόμου συμβουλεύοντος τὰ πολιτικά, καὶ ὅτι διδακτὸν καὶ παρασκευαστὸν ἡγοῦνται ἀρετήν, ἀποδέδεικταί σοι, ὦ Σώκρατες, ἱκανῶς, ὡς γ' ἐμοὶ φαίνεται. d

XIV. Ἔτι δὴ λοιπὴ ἀπορία ἐστίν, ἣν ἀπορεῖς περὶ τῶν

324 b tent of his words 583 *f.* ἀλλὰ τὰ μὲν προβέβηκεν (*that which is past*) ἀμήχανόν ἐστι γενέσθαι | ἀργά· τὰ δ' ἐξεπίσω, τῶν φυλακὴ μελέτω. *Cf.* Simon. Frag. 60 τὸ γὰρ γεγενημένον οὐκέτ' ἄρρητον (*unaccomplished*) ἔσται, Dem. III. 6 τὰ μὲν δὴ τότε πραχθέντα οὐκ ἂν ἄλλως ἔχοι, Hor. *Car.* iii. 29. 45 ff. — τοῦ μέλλοντος: subst., *cf. Parm.* 137 a τρέμοντι τὸ μέλλον.

29. ἵνα . . . κολασθέντα: the theory of prevention, which meets us also in *Gorg.* 525 b and elsewhere in Plato, prevailed more and more in the time of the sophists as the ideas of the state and of law lost power and sacredness. In former times the ideas of retribution and of the expiation of the violation of right and law, had been the foundation of criminal law; *cf.* Aesch. *Cho.* 313 δράσαντι παθεῖν, | τρηχύπους μῦθος τάδε φωνεῖ *the doer must suffer, thus says a most ancient adage.*

c 34. τιμωροῦνται κτλ.: *cf.* Arist. *Rhet.* i. 10. 17 διαφέρει δὲ τιμωρία καὶ κόλασις· ἡ μὲν γὰρ κόλασις τοῦ πάσχοντος ἕνεκά ἐστιν, ἡ δὲ τιμωρία τοῦ ποιοῦντος, ἵνα ἀπολαυσθῇ (*be satisfied*). The rare pres. mid. of κολάζω occurs also Ar. *Vesp.* 405 νῦν ἐκεῖνο τοὐξίθυμον, ᾧ κολαζόμεσθα, κέντρον ἐντέτατ' ἐξό *now that choleric sting, with which we punish, is sharp and ready for action;* the aor., *Menex.* 240 d δεξάμενοι καὶ κολασάμενοι τὴν ὑπερηφανίαν, Xen. *An.* ii. 5. 13 ἂν κολάσωσθε, and the fut. is freq. 324 c

40. διαδέδεικται κτλ.: replying to Socrates's objection 319 b *f.*, Protagoras argues, "All men blame and punish, not for natural defects, but for avoidable faults. But punishment can have reference (Protagoras asserts) only to prevention, *i.e.* to the teaching of virtue; hence the Athenians and others (show that they) think virtue can be taught." This is in the place of showing ὅτι διδακτόν ἐστιν ἡ ἀρετὴ 320 c.

XIV. 1. ἀπορία: the art. is sometimes omitted when a rel. follows the d

St. p. 324.

ἀνδρῶν τῶν ἀγαθῶν, τί δήποτε οἱ ἄνδρες οἱ ἀγαθοὶ τὰ μὲν ἄλλα τοὺς αὑτῶν υἱεῖς διδάσκουσιν ἃ διδασκάλων ἔχεται καὶ σοφοὺς ποιοῦσιν, ἣν δὲ αὐτοὶ ἀρετὴν ἀγαθοὶ οὐδενὸς βελτίους ποιοῦσι. τούτου δὴ πέρι, ὦ Σώκρατες, οὐκέτι μῦθόν σοι ἐρῶ, ἀλλὰ λόγον. ὧδε γὰρ ἐννόησον. Πότερον ἔστι τι ἐν ἢ οὐκ ἔστιν, οὗ ἀναγκαῖον πάντας τοὺς πολίτας μετέχειν, εἴ περ μέλλει πόλις εἶναι; ἐν τούτῳ γὰρ αὖτη λύεται ἡ ἀπορία, ἣν σὺ ἀπορεῖς, ἢ ἄλλοθι οὐδαμοῦ. εἰ μὲν γάρ ἔστι καὶ τοῦτό ἐστι τὸ ἐν οὐ τεκτονικὴ οὐδὲ χαλκεία οὐδὲ κεραμεία, ἀλλὰ δικαιοσύνη καὶ σωφροσύνη καὶ τὸ ὅσιον εἶναι, καὶ συλλήβδην ἓν αὐτὸ προσαγορεύω εἶναι, ἀνδρὸς ἀρετήν· εἰ τοῦτ' ἐστὶν οὗ δεῖ πάντας μετέχειν καὶ μετὰ τούτου πάντ' ἄνδρα, ἐάν τι καὶ ἄλλο

St. p. 325.

βούληται μανθάνειν ἢ πράττειν, οὕτω πράττειν, ἄνευ δὲ τούτου μή, ἢ τὸν μὴ μετέχοντα καὶ διδάσκειν καὶ κολάζειν, καὶ παῖδα καὶ ἄνδρα καὶ γυναῖκα, ἕως περ ἂν κολαζόμενος βελτίων γένηται, ὃς δ' ἂν μὴ ὑπακούῃ κολαζόμενος καὶ διδασκόμενος, ὡς ἀνίατον ὄντα τοῦτον ἐκβάλλειν ἐκ τῶν πόλεων ἢ ἀποκτείνειν· εἰ οὕτω μὲν ἔχει, οὕτω δ' αὐτοῦ πεφυκότος οἱ ἀγαθοὶ ἄνδρες εἰ τὰ μὲν ἄλλα διδάσκονται τοὺς υἱεῖς, τοῦτο δὲ μή, σκέψαι ὡς θαυμασίως γίγνονται οἱ ἀγαθοί. ὅτι μὲν γὰρ διδακτὸν αὐτὸ ἡγοῦνται καὶ ἰδίᾳ καὶ δημοσίᾳ, ἀπεδείξαμεν· διδακτοῦ δὲ ὄντος καὶ θεραπευτοῦ, τὰ μὲν ἄλλα ἄρα τοὺς υἱεῖς διδάσκοντες, ἐφ' οἷς οὐκ ἔστι θάνατος ἡ ζημία, ἐὰν μὴ ἐπίστωνται, ἐφ' ὧν δὲ ἥ τε ζημία θάνατος αὐτῶν τοῖς παισὶ καὶ φυγαὶ

noun, since the needed definiteness is given by the rel. clause. *Cf. Charm.* 169 a ἐφ' ἐν τούτων ἐστὶν ἐπιστήμη, ἣν δὴ ἡμεῖς σωφροσύνην φαμὲν εἶναι, *Rep.* iii. 413 e φύλαξ αὐτοῦ ὢν ἀγαθὸς καὶ μουσικὴς ὢν ἱκανῶς, *Symp.* 197 e ᾠδῆς μετέχοντα, ἣν ᾄδει θέλγων *joining in the song which he sings, charming, etc.* — Here begins the third division of the speech.

4. ἔχεται: see on 319 e. — ἀγαθοί: *sc. εἰσί.*

5. οὐδενὸς βελτίους: lit. *more excellent than no one, to excel no one. Cf.* 335 a, Aesch. *Prom.* 1016 αὐθάδεια γὰρ οὐδενὸς μεῖζον σθένει *for self-will is utterly powerless*, Dem. ii. 17 οὐδένων εἰσὶ βελτίους, xix. 206 ἐμοῦ οὐδενὸς μεῖζον φθεγγομένου ἡττῶντο *when I speak more weakly than any other, they are discomfited.* More freq. are the cases in which the comparative word has a neg. force, as in the use of δώδεκα, ἕκτον, ὑστεύτερος, with a preceding οὐδείς. *Cf.* 316 e οὐδενὸς ἥττων, *he is inferior to no one*, Eur. *Bacch.* 777 Διόνυσος ἧσσον οὐδενὸς θεῶν ἔφυ.

6. οὐκέτι μῦθον: the second part of the discourse had already been for the most part disconnected from the myth; but Protagoras now calls attention to this, in order to strengthen the impression that he is giving a fundamental demonstration from the nature of the subject itself.

8. ἐν τούτῳ: "in the answer to this question."

10. The following period is a typical example of imitation of oral disc., which, in its efforts at clearness, allows itself all manner of repetitions, recapitulations, and little anacoluthα.

12. καὶ συλλήβδην κτλ.: inserted with anacoluthon; see on 323 e.

13. εἶναι: see on 311 e.

14. καὶ μετὰ τούτου: a dem. or pers. pron. is common in such cases, after a copulative or disjunctive conj., instead of a repeated rel.

15. οὕτω: resumes μετὰ τούτου above.

16. τὸν μὴ μετέχοντα: *cf.* 323 a, l. 40. — διδάσκειν κτλ.: depends on δεῖ above.

20. οὕτω πεφυκότος: resumes the foregoing prot. in order to add another, containing a contradiction, and then the more emphatically to draw the conclusion σκέψαι κτλ.

22. θαυμασίως γίγνονται: we should have expected θαυμάσιοι εἶναι or θαυμάσια πράττουσιν, still the reading can be sustained by expressions like that of Timotheus in Plut. *Mor.* 127 a ὡς οἱ παρὰ Πλάτωνι δεινότατοι καὶ ἐλευθέριον ἦθος γίγνονται, 680 b (Ath. x. 419 d) τοὺς παρὰ Πλάτωνι δεινοτάτους καὶ τῇ ὑστεραίᾳ καλῶς γίγνεσθαι, Aristophon in Ath. xiii. 559 d κακὸς κακῶς γίνεσθ' ὁ γάμος δεύτερος. It is prob. the language of common life. The meaning is then, *how strangely it fares with the good, what a strange course they take.* More freq. πεφυκέναι is thus construed with an adv.; *e.g. Phaedo* 60 b (τὸ ἡδὺ) ὡς θαυμαστῶς πέφυκε πρὸς τὸ λυπηρόν.

24. διδακτοῦ . . . ὄντος: this is continued from διδακτόν of the previous line, "if it can be taught, as I have shown that people believe."

25. τὰ μὲν ἄλλα κτλ.: argument *a minore ad majus.*

26. ζημία: in this use commonly has the art., "the legally appointed penalty."

27. τέ: would be in its place, were the passage *e.g.* ἐφ' ἐν ἥ τε ζημία ἐστὶ θάνατος καὶ τῶν ἄλλων ἀνατροπαί γίγνονται. The sent., however, proceeds as though it began ἐφ' ἐν δὲ ἡ ζημία θάνατός τε. Such transpositions of τέ within the connected group of words are not infreq.; *cf.* 336 c λόγον τε δοῦναι καὶ δέξασθαι, 338 b, l. 2, *Rep.* i. 348 b ἅμα αὐτοί τε δυνασταὶ καὶ ἥκιστα ἁμάρτοιμεν, *Lach.* 195 c τὸ ὑγιαῖνον οἷόν τε εἶναι καὶ νοσοῦσαν, *Crito* 43 b ἐν τοσούτῳ τε ἀγρυπνίᾳ καὶ λόγῳ εἶναι.

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μὴ μαθοῦσι μηδὲ θεραπευθεῖσιν εἰς ἀρετήν, καὶ πρὸς τῷ ο
θανάτῳ χρημάτων τε δημεύσεις καί, ὡς ἔπος εἰπεῖν, ξυλ-
λήβδην τῶν οἴκων ἀνατροπαί, ταῦτα δ' ἄρα οὐ διδά-
σκονται οὐδ' ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν; Οἴεσθαί
γε χρή, ὦ Σώκρατες. XV. Ἐκ παίδων σμικρῶν ἀρξάμενοι,
μέχρι οὗ περ ἂν ζῶσι, καὶ διδάσκουσι καὶ νουθετοῦσιν·
ἐπειδὰν θᾶττον συνιῇ τις τὰ λεγόμενα, καὶ τροφὸς καὶ
μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατὴρ περὶ τούτου d
διαμάχονται, ὅπως βέλτιστος ἔσται ὁ παῖς, παρ' ἕκαστον
καὶ ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδεικνύμενοι, ὅτι
τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τόδε μὲν καλόν, τόδε
δὲ αἰσχρόν, καὶ τόδε μὲν ὅσιον, τόδε δὲ ἀνόσιον, καὶ Τὰ
μὲν ποίει, τὰ δὲ μὴ ποίει. καὶ ἐὰν μὲν ἑκὼν πείθηται,
— εἰ δὲ μή, ὥσπερ ξύλον διαστρεφόμενον καὶ καμπτό-
μενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς. Μετὰ δὲ ταῦτα

325 a 28. μηδέ . . . ἀρετήν: added epexegetically, with anacoluthon after ἐφ' ὅν.

29. ξυλλήβδην: is unexpected after ὡς ἔπος εἰπεῖν, but *cf. Apol.* 22 b ὡς ἔπος γὲ εἰπεῖν ἀλήγου αὐτῶν ἕκαστος οἱ παρόντες ἂν βέλτιον ἔλεγον. — The destruction of one's house, the extinction of one's family, stood for the greatest possible disaster.

30. δ' ἄρα: see on 313 a, l. 2. *Cf. Crito* 46 d ἡ πρὶν μὲν ἁμὶ δεῖν ἀνεθήσεσθαι παλαῖ ἀλέγετο, νῦν δὲ κατέδηλος ἄρα ἐγένετο κτέ.; 50 e ἡ πρὸς μὲν ἄρα σὲ τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον (*while towards your father it was certainly not right for you*), πρὸς δὲ τὴν πατρίδα ἄρα καὶ τοὺς νόμους ἐξέστω σοι κτέ.

31. οἴεσθαί γε χρή: an expression freq. in Plato in reply to a question raised by the speaker himself or a bystander. What follows is added 'asyndetically,' because it confirms οἴεσθαι χρή by a surprising fact.

XV. 1. On the following classical passage upon the training of the youth, see Becker *Char.* ii. 19 ff., Hermann *Griech. Alt.* iii. § 33 ff., Guhl and Koner, *Life of the Greeks and Romans*, §§ 50, 51.

3. ἐπειδὰν θᾶττον κτέ.: during the first years, nurse and mother; later, pedagogue and father. — θᾶττον: is rare after ὅτε and similar particles; more freq. is τάχιστα. In Plato, besides this place, θᾶττον is found thus only in *Alc.* I. 106 a ἐὰν θᾶττον.

6 ff. So Demea admonishes his son, Terent. *Ad.* iii. 3. 63: Hoc facito. — Hoc fugito. — Hoc laudi est. — Hoc vitio datur.

9. πειθηται κτέ.: see on 311 d, l. 20.

11. καὶ πληγαῖς: *cf.* Menand. *Sent.* 422 ὁ μὴ δαρεὶς ἄνθρωπος οὐ πεπαίδευται.

εἰς διδασκάλων πέμποντες πολὺ μᾶλλον ἐντέλ
μελεῖσθαι εὐκοσμίας τῶν παίδων ἢ γραμμάτω
κιθαρίσεως. οἱ δὲ διδάσκαλοι τούτων τε ἐπιμελ
καὶ ἐπειδὰν αὖ γράμματα μάθωσι καὶ μέλλωσι συνι
τὰ γεγραμμένα, ὥσπερ τότε τὴν φωνήν, παρατιθέα
αὐτοῖς ἐπὶ τῶν βάθρων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν
ποιήματα καὶ ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλαὶ
μὲν νουθετήσεις ἔνεισι, πολλαὶ δὲ διέξοδοι καὶ ἔπαινοι 326
καὶ ἐγκώμια παλαιῶν ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς ζηλῶν
μιμῆται καὶ ὀρέγηται τοιοῦτος γενέσθαι. οἱ τ' αὖ κι-
θαρισταὶ ἕτερα τοιαῦτα· σωφροσύνης τε ἐπιμελοῦνται
καὶ ὅπως ἂν οἱ νέοι μηδὲν κακουργῶσι· πρὸς δὲ τούτοις,

325 d 12. οἱ διδάσκαλοι: see on 326 c, l. 37.

13. With the γραμματιστής the boys learned τὰ γράμματα, *i.e.* to read and write, then with the κιθαριστής they learned to sing, and generally to play the lyre.

14. τούτων: *i.e.* εὐκοσμίας. So freq. the neut. pl. of dem. prons. is used for the sing., as τάδε, ταῦτα, θάτερα, as is also freq. the case with pred. adjs. *Cf.* 327 b, 353 a διὰ ταῦτα, *Crito* 52 a ἐφιέντων (*permit*) ἡμῶν ἄνευ θάτερα, ἢ τειθέων ἁμὲ ἢ ποεῖν, τούτων εὐθέτερα ποεῖ, Thuc. iv. 1 ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύνασθαι. See H. 635.

16. τότε: *previously*; *cf.* c above, *Gorg.* 488 c εἶδόν μοι δοκεῖς καὶ τότε ἐνθελικυνεῖσθαι, ὅτε κτέ. So often.

17. βάθρων: see on 315 c. — ποιητῶν: Homer before all others. In Xen. *Symp.* 3. 5 Niceratus says ὁ πατὴρ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην, ἠνάγκασέ με πάντα τὰ Ὁμήρου ἔπη μαθεῖν. Prominently after Homer come Hesiod, Theognis, Phocylides; καὶ γὰρ τούτους φασὶ μὲν ἀρίστους γεγενῆσθαι συμβούλους τῷ βίῳ τῷ τῶν ἀνθρώπων Isocr. II. 43. In part the teachers dictated passages merely, which were to be committed to memory; *cf. Euthyd.* 276 e ἐπάτε ἀκουστοματίζοι (*dictated*) ὑμῖν ὁ γραμματιστής, πάτερα ἐμάνθανον τῶν παίδων τὰ ἀκουστοματιζόμενα; 325 e

18. ἀναγκάζουσιν: *cf.* Arist. *Pol.* viii. 4 οὐ γὰρ παίζουσι μανθάνοντες (οἱ νέοι)· μετὰ λύπης γὰρ ἡ μάθησις.

19. διέξοδοι: *attractive tales, descriptions.* In 301 d, *detailed exposition, course of argument.* — ἔπαινοι: more general than ἐγκώμια. 326 a

22. ἕτερα τοιαῦτα: *sc.* ποιοῦσιν, see on 312 d. For the thought, see Ar. *Nub.* 964 εἶτα βαδίζειν (*sc.* ἔδει) ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθαριστοῦ | τοὺς παμπάτρας γνησίους εὐδρόους ἅπαν τὸ *of the same district had to go in good order through the streets, in a body and wearing only the chiton, to the school of the harp-player.*

23. ἄν: gives a shade of contingency in final clauses. *Cf. Gorg.* 481 a μηχανητέον ὅπως ἂν διαφύγῃ καὶ μὴ δῷ δίκην ὁ ἐχθρός.

ἀρίζειν μάθωσιν, ἄλλων αὖ ποιητῶν ἀγαθῶν
διδάσκουσι, μελοποιῶν, εἰς τὰ κιθαρίσματα
τες, καὶ τοὺς ῥυθμούς τε καὶ τὰς ἁρμονίας ἀναγ- b
σιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν παίδων, ἵνα ἡμε-
ρεροί τε ὦσι, καὶ εὐρυθμότεροι καὶ εὐαρμοστότεροι
γιγνόμενοι χρήσιμοι ὦσιν εἰς τὸ λέγειν τε καὶ πράττειν·
πᾶς γὰρ ὁ βίος τοῦ ἀνθρώπου εὐρυθμίας τε καὶ εὐαρ-
μοστίας δεῖται. ἔτι τοίνυν πρὸς τούτοις εἰς παιδοτρίβου
πέμπουσιν, ἵνα τὰ σώματα βέλτιον ἔχοντες ὑπηρετῶσι τῇ
διανοίᾳ χρηστῇ οὔσῃ, καὶ μὴ ἀναγκάζωνται ἀποδειλιᾶν c
διὰ τὴν πονηρίαν τῶν σωμάτων καὶ ἐν τοῖς πολέμοις καὶ
ἐν ταῖς ἄλλαις πράξεσιν. καὶ ταῦτα ποιοῦσιν οἱ μάλιστα
δυνάμενοι μάλιστα· μάλιστα δὲ δύνανται οἱ πλουσιώτατοι·
καὶ οἱ τούτων υἱεῖς, πρῳαίτατα εἰς διδασκάλων τῆς ἡλι-
κίας ἀρξάμενοι φοιτᾶν, ὀψιαίτατα ἀπαλλάττονται. Ἐπει-
δὰν δὲ ἐκ διδασκάλων ἀπαλλαγῶσιν, ἡ πόλις αὖ τοὺς τε d
νόμους ἀναγκάζει μανθάνειν καὶ κατὰ τούτους ζῆν, ἵνα
μὴ αὐτοὶ ἐφ' αὑτῶν εἰκῇ πράττωσιν, ἀλλ' ἀτεχνῶς ὥσπερ
οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παίδων

326 a 24. ἄλλων: see on 316 d, l. 24.

25. μελοποιῶν: viz. the Aeolic and Doric lyric poets, the dithyrambic poets Cecidas, Lamprocles, Lasos, Cydias and others, besides the choral songs of the tragedians.

b 26. ἐντείνοντας: used of putting prose into metrical form, or adapting verses to musical rhythm and melody. *Cf.* *Phaedo* 60 d ἐντείνας τοὺς τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον.

27. ἵνα κτλ.: the Greeks ascribed to music the highest influence in moral culture. *Cf.* *Rep.* iii. 401 d συμμετρίᾳ ἐν μουσικῇ τροφὴ (*musical training is most controlling*) ὅτι μάλιστα καταβέσται εἰς τὸ ἐντὸς τῆς ψυχῆς ὅ τε ῥυθμὸς καὶ ἁρμονία καὶ ἐρρωμενέστατα (*most mightily*) ἔντεται αὐτῇ.

31. παιδοτρίβου: the teacher of gymnastics, who trained the youth in a παλαίστρα fitted up by himself or allowed him by the state.

c 34. πονηρίαν: *depravity, wretched condition.*

d 39. ἐκ διδασκάλων: the subst. depending on ἐκ is omitted; *cf.* ἐν Ἀφίδνῃ (320 a), the freq. εἰς διδασκάλων (325 d), εἰς παιδοτρίβου (326 b), and ἐν καθαιρετοῦ μεμαθηκέναι (*Theaet.* 206 a), Ar. *Plut.* 84 ἐκ Πατροκλέους ἥρχομαι, *Lysistr.* 701 τὴν ἑταίραν ἐκπλεῖ' ἐκ τῶν γειτόνων.

41. ἐφ' αὑτῶν εἰκῇ: *cf.* 320 a, 323 c.

ὑπογράψαντες γραμμὰς τῇ γραφίδι, οὕτω τὸ γραμματεῖον
διδόασι καὶ ἀναγκάζουσι γράφειν κατὰ τὴν ὑφήγησιν τῶν
γραμμῶν, ὡς δὲ καὶ ἡ πόλις νόμους ὑπογράψασα, ἀγα-
θῶν καὶ παλαιῶν νομοθετῶν εὑρήματα, κατὰ τούτους
ἀναγκάζει καὶ ἄρχειν καὶ ἄρχεσθαι, ὃς δ' ἂν ἐκτὸς βαίνῃ
τούτων, κολάζει· καὶ ὄνομα τῇ κολάσει ταύτῃ καὶ παρ' e
ὑμῖν καὶ ἄλλοθι πολλαχοῦ, ὡς εὐθυνούσης τῆς δίκης,
εὐθῖναι. τοσαύτης οὖν τῆς ἐπιμελείας οὔσης περὶ ἀρετῆς
ἰδίᾳ καὶ δημοσίᾳ θαυμάζεις, ὦ Σώκρατες, καὶ ἀπορεῖς,
εἰ διδακτόν ἐστιν ἀρετή; Ἀλλ' οὐ χρὴ θαυμάζειν, ἀλλὰ
πολὺ μᾶλλον, εἰ μὴ διδακτόν.

XVI. Διὰ τί οὖν τῶν ἀγαθῶν πατέρων πολλοὶ υἱεῖς φαῦλοι

326 d 43. ὑπογράψαντες γραμμάς: *cf.* Seneca *Epistol.* 94 § 51 digiti puerorum tenentur et aliena manu per literarum simulacra ducuntur, and Quintil. i. 1. 27 cum vero jam ductus sequi coeperit (*sc.* puer) non inutile erit literas tabellae quam optime insculpi ut per illos velut sulcos ducatur stilus (*cf.* v. 14. 31). The passages just quoted have led to the impression that Plato also refers to *letters* to be traced over by the boy. But γραμμή does not mean *letter*, and we must therefore understand *the lines* within which the boys must keep their letters. The comparison is thus the more forcible. In *Theaet.* 172 c, Plato calls the ἀντιμοσία a ὑπογραφή, ἧς ἐκτὸς οὐ ῥητέον.

45. ὡς: rare in prose, *cf.* 338 a ὡς οὖν τοιούτου ὄντος, *Rep.* vii. 530 d κινδυνεύει, ὡς πρὸς ἀστρονομίαν ὄμματα πήγνυσθαι, ὡς πρὸς ἁρμονίαν φορὰν ὀτὰ ταχθῆναι, *it is probable that as the eyes are appointed for astronomy, so the ears for harmonious motions.*—The slight mingling of syntactic and paratactic connection, seen in ὡς δέ after ὅστις, is very common in Plato, *e.g.* 328 a, *cf.* also ὅμως δέ after εἰ 353 d.

e 50. εὐθῖναι: to these every official in Athens was subjected on the expiration of his term of office (Hermann *Staatsalt.* § 154. Schömann *gr. Alterth.* i. 432[2]); although they apply only to ἄρχειν, Protagoras mentions them on account of the analogy between them and the punishments of children, *cf.* 325 d. Compare his doctrine of punishment, 324 a f.

52. ἔστιν: but it does not follow from Protagoras's long argument that virtue *is* a thing which can be taught, but simply that it *is so regarded*. See on 324 e, 325 b. Moreover, the virtue taught in the Athenian schools was not at all that which was taught by Protagoras, so that the value of the former training would not prove the value of his.

53. πολὺ μᾶλλον: *i.e.* χρὴ θαυμάζειν, εἰ μὴ διδακτὸν ἦν.

XVI. 1. *Cf.* Hom. β 276 f. παῖδες γάρ τοι παῖδες ἀμείνονες ἠπιοφῶτες | οἱ πλέονες πάμεν, παῖδες δέ τε πατρὸς ἀρείους.

St. p. 326.

γίγνονται; τοῦτο αὖ μάθε· οὐδὲν γὰρ θαυμαστόν, εἰ περ
ἀληθῆ ἐγὼ ἐν τοῖς ἔμπροσθεν ἔλεγον, ὅτι τούτου τοῦ
πράγματος, τῆς ἀρετῆς, εἰ μέλλει πόλις εἶναι, οὐδένα 327
δεῖ ἰδιωτεύειν. Εἰ γὰρ δὴ ὃ λέγω οὕτως ἔχει — ἔχει δὲ
μάλιστα πάντων οὕτως —, ἐνθυμήθητι ἄλλο τῶν ἐπιτη-
δευμάτων ὁτιοῦν καὶ μαθημάτων προελόμενος. εἰ μὴ
οἷόν τ' ἦν πόλιν εἶναι, εἰ μὴ πάντες αὐληταὶ ἦμεν, ὁποῖός
τις ἐδύνατο ἕκαστος, καὶ τοῦτο καὶ ἰδίᾳ καὶ δημοσίᾳ πᾶς
πάντα καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς αὐλοῦν-
τα, καὶ μὴ ἐφθόνει τούτου, ὥσπερ νῦν τῶν δικαίων καὶ b
τῶν νομίμων οὐδεὶς φθονεῖ οὐδ' ἀποκρύπτεται ὥσπερ
τῶν ἄλλων τεχνημάτων — λυσιτελεῖ γάρ, οἶμαι, ἡμῖν ἡ
ἀλλήλων δικαιοσύνη καὶ ἀρετή· διὰ ταῦτα πᾶς παντὶ
προθύμως λέγει καὶ διδάσκει τὰ δίκαια καὶ τὰ νόμιμα·
— εἰ οὖν οὕτω καὶ ἐν αὐλήσει πᾶσαν προθυμίαν καὶ
ἀφθονίαν εἴχομεν ἀλλήλους διδάσκειν, οἴει ἄν τι, ἔφη,
μᾶλλον, ὦ Σώκρατες, τῶν ἀγαθῶν αὐλητῶν ἀγαθοὺς αὐλη-
τὰς τοὺς υἱεῖς γίγνεσθαι ἢ τῶν φαύλων; οἶμαι μὲν οὔ,
ἀλλὰ ὅτου ἔτυχεν ὁ υἱὸς εὐφυέστατος γενόμενος εἰς αὔλη-

326 c 3. ἐν τοῖς ἔμπροσθεν: *cf.* 324 c.
327 a 5. ἰδιωτεύειν: equiv. to μηδὲν ἐπαίειν (327 c), μὴ μετέχειν (325 a), the opposite of δημιουργὸν εἶναι τινος. *Cf.* 312 b.
7. εἰ μὴ κτλ.: *cf.* 323 a.
8. ἐνοείδη τινὰ ἐδύνατο: *sc.* εἶναι, *impf. by assimilation*; *cf. Gorg.* 506 b ἐβούλου ἂν Καλλικλεῖ τούτῳ ὅτι διαλεχθέντε, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἐπῴδὴν ῥήσω. See GMT. 66, 3; G. 239, 2; H. 919 b.
10. καὶ ἐπέπληττε: does not influence the construction, on account of the predominance of the idea of διδάσκειν, hence we read not τῷ αὐλοῦντι, but the acc. depending on ἐδίδασκε. *Cf. Phaedo* 94 d τὰ μὲν ἀνυ-
326 c λοῦσα τὰ δὲ νουθετοῦσα ταῖς ἐνθυμίαις, *Gorg.* 400 d μὴ τῷ διδάξαντι ἐγκαλεῖν μηδὲ ἐξελαύνειν ἐκ τῆς πόλεως ἀλλὰ τῷ ἀδικοῦντι we should not lay it to the
327 a charge of the instructor, nor banish him, but rather the wrong-doer. So οὐδ' ἀνυπρόσιτος below is outweighed by φθονεῖ. *Cf.* 335 e, l. 53.
11. ἐφθόνει τούτου: *cf. Menex.* 238 a τούτου δὲ τοῦ παρεσῶ οὐκ ἐφθόνησεν (*sc.* γῇ).
17. ἔφη: serves to remind the b reader that Socrates is rehearsing the argument of another; *cf.* 310 a. Moreover the 'hyperbaton' gives emphasis to the words τι μᾶλλον. See H. 1062.
20. ὅτου ἔτυχεν: see on ἐνοείδη τινὰ ἐδύνατο above.

St. p. 327.

σων, οὗτος ἂν ἐλλόγιμος ηὐξήθη, ὅτου δὲ ἀφυής, ἀκλεής· c
καὶ πολλάκις μὲν ἀγαθοῦ αὐλητοῦ φαῦλος ἂν ἀπέβη, πολ-
λάκις δ' ἂν φαύλου ἀγαθός. ἀλλ' οἷν αὐληταί γ' ἂν
πάντες ἦσαν ἱκανοὶ ὡς πρὸς τοὺς ἰδιώτας καὶ μηδὲν αὐλή-
σεως ἐπαΐοντας. οὕτως ᾧου κἂν νῦν, ὅστις σοι ἀδικώ-
τατος φαίνεται ἄνθρωπος τῶν ἐν νόμοις καὶ ἀνθρώποις
τεθραμμένων, δίκαιον αὐτὸν εἶναι καὶ δημιουργὸν τούτου d
τοῦ πράγματος, εἰ δέοι αὐτὸν κρίνεσθαι πρὸς ἀνθρώπους,
οἷς μήτε παιδεία ἐστὶ μήτε δικαστήρια μήτε νόμοι μηδὲ
ἀνάγκη μηδεμία διὰ παντὸς ἀναγκάζουσα ἀρετῆς ἐπιμε-
λεῖσθαι, ἀλλ' εἶεν ἄγριοί τινες, οἷους πέρυσι Φερεκράτης

327 c 21. ἐλλόγιμος: 'proleptic'; *cf. Rep.* iv. 425 a ἐννόμους τε καὶ εὐνομίαν ἐξ αὐτῶν ἀνδρας ἀπεργάσεσθαι, viii. 565 c ἵνα τινὰ δεῖ ὄψιμον εἶναι τρόφεως τε καὶ αἴξεως μέγαν, *Meno* 93 d τὸν υἱὸν ἵνα ἀγαθὸν ἐδιδάξατο ἀγαθόν. So freq. — ἀκλεής: *sc.* ἐγένετο from ηὐξήθη.
23. ἀλλ' οὖν: *but however that might be*; stronger than ἤ οὖν, and often followed by γέ. This is used when previous statements are for the moment left in abeyance, while that which follows is unquestionably certain. *Cf. Apol.* 34 c ἀλλ' οὖν δεδεγμένον γέ ἐστι τὸ ἔλαττόν τινι τῶν πολλῶν ἀνθρώπων, *Gorg.* 466 d ἀλλ' οὖν τό γε ταχὺ αὐτὸ ἀνιαρόν (*painful*).
24. τοῦ: is not repeated, since ἰδιώτας and μηδὲν ἀνάλωτας relate to the same individuals. *Cf.* Dem. XIX. 87 (δεῖ) τὸν αἴτιον καὶ παρασκευάσαντα τὴν ἐξουσίαν ταύτην ἀκείνῳ μισεῖν καὶ τιμωρεῖσθαι you ought to hate and to punish the one who is responsible, and who secured this power to that one.
25. "As, in the supposed case, there would be good and bad flute players, and yet all would be flute players, so now all are upright and virtuous; but because some are more so, those who 327 c have less virtue seem to have none. Still, that these last are also really virtuous, would be clear, if they were compared with absolute savages." So Protagoras wishes to *prove* his view respecting those who are regarded as unjust and vicious, through what would be indisputably true in the supposed case. This lies in ᾧου κἂν νῦν (*also now, in the present case*), where the question is not of flute playing, but of virtue. οἷον καὶ νῦν, the reading of the Mss., would be not a proof but merely an *exhortation*.
26. καὶ ἀνθρώπους: since, acc. to Protagoras, men must possess virtue, evidently civil and social life, legal institutions and human society, are allied conceptions, and ἐν νόμοις and ἀνθρώπους can be connected as synonymous. He has already in mind, too, the contrast between ἀνθρώπους and the ἄγριοι about to be cited.
27. αὐτόν: not *himself*, but merely d referring back to ὅστις.
29. μηδέ: *nor, in general.*
31. ἀλλ' εἶεν: belongs to the rel. clause beginning with οἷς, which is

St. p. 327.

ὁ ποιητὴς ἐδίδαξεν ἐπὶ Ληναίῳ. ἢ σφόδρα ἐν τοῖς τοιούτοις ἀνθρώποις γενόμενος, ὥσπερ οἱ ἐν ἐκείνῳ τῷ χορῷ μισάνθρωποι, ἀγαπήσαις ἄν, εἰ ἐντύχοις Εὐρυβάτῳ καὶ Φρυνώνδᾳ, καὶ ἀνολοφύραι' ἂν ποθῶν τὴν τῶν ἐνθάδε ἀνθρώπων πονηρίαν. νῦν δὲ τρυφᾷς, ὦ Σώκρατες, διότι

327 d follows in free const.—Pherecrates, one of the masters of the old comedy, had in the year 421–420 B.C. (*cf.* Ath. v. 218 d ἐδιδάχθησαν δὲ οἱ Ἄγριοι ἐπ' Ἀριστίωνος ἄρχοντος) brought out a comedy, the Ἄγριοι, to the contents of which the surviving fragments (Meineke *Frag. Com. Gr.* I. 79 f., II. 254 ff., Kock *Com. Att. Frag.* I. 146) give almost no clue. Our passage would seem to imply that certain misanthropists (like Timon), who had fled from Athens into a wilderness, had encountered absolutely lawless and savage men, like the Cyclopes of the *Odyssey*, namely the Ἄγριοι, who formed the Chorus. These savages by their rudeness had taught them to prefer an association with even the worst types of common humanity, with Eurybatus and Phrynondas.—πίρων: see Introd. p. 6.

32. ὁ ποιητής: an Athenian speaker would hardly have added this qualification to an Athenian name.—ἐδίδαξεν: the technical term for the training of the actors and the chorus by the poet, then in general for the bringing out of the play.—ἐπὶ Ληναίῳ: means strictly only *at the Lenaeon*. This was a temple and sacred precinct of Dionysus south of the Acropolis, in and near which were observed the solemnities of the Lenaea, which for this reason were called Διονύσια τὰ ἐπὶ Ληναίῳ in distinction from Διονύσια τὰ ἐν ἄστει, the Great Dionysia (*C. I. Att.* II. 741 A, *a* l. 10, *b* l. 4, *d* l. 9 from the years 333–330 B.C.). Between this and the citadel lay the Theatre of Athens, where *all* tragedies and comedies, on both festivals, were brought out. Consequently the formula ἐπὶ Ληναίῳ cannot designate those brought out *at the Lenaean festival*. Protagoras, however, uses the expression ἐδίδαξεν ἐπὶ Ληναίῳ in the wider sense: *such as Pherecrates put upon the stage*, as contrasted with the class of men which Socrates encountered in real life.—ἐν γενόμενος: *coming among*. γίγνεσθαι and εἶναι are often used with advs. of place. 327 d

33. The Ἄγριοι must have formed the Chorus, and ἐν τοῖς τοιούτοις ἀνθρώποις refers to them; the μισάνθρωποι then were different persons, and in the words ἀγαπήσαις ἄν, ὥσπερ οἱ κτλ., Protagoras likens Socrates's condition, if he should ever meet beings like those Ἄγριοι, to that of the μισάνθρωποι in meeting the Chorus. We must therefore from the preceding context supply γενόμενοι with ἐν ἐκείνῳ τῷ χορῷ, even though this is a little difficult.

34. Eurybatus was a thief notorious for his cunning, or an Ephesian who had betrayed Croesus to Cyrus; Phrynondas, an Athenian, infamous by reason of his trickery and baseness. Both had become proverbial representatives of all wickedness. *Cf.* Ephorus in Harpocr. καὶ ἐντεῦθεν τοὺς πονηροὺς Εὐρυβάτους καλεῖσθαι, Suid. *s.v.* Φρυνώνδας: ἐκ τούτου τοὺς πονηροὺς Φρυνώνδας καλοῦσιν.

St. p. 327.

πάντες διδάσκαλοί εἰσιν ἀρετῆς, καθ' ὅσον δύνανται ἕκαστος, καὶ οὐδείς σοι φαίνεται εἶναι· ὥσπερ ἄν, εἰ ζητοῖς τίς διδάσκαλος τοῦ ἑλληνίζειν, οὐδ' ἂν εἷς φανείη, οὐδέ 328
γ' ἄν, οἶμαι, εἰ ζητοῖς τίς ἂν ἡμῖν διδάξειε τοὺς τῶν χειροτεχνῶν υἱεῖς αὐτὴν ταύτην τὴν τέχνην, ἣν δὴ παρὰ τοῦ πατρὸς μεμαθήκασι, καθ' ὅσον οἷός τ' ἦν ὁ πατὴρ καὶ οἱ τοῦ πατρὸς φίλοι ὄντες ὁμότεχνοι, τούτους ἔτι τίς ἂν διδάξειεν, οὐ ῥᾴδιον οἶμαι εἶναι, ὦ Σώκρατες, τούτων διδάσκαλον φανῆναι, τῶν δὲ ἀπείρων παντάπασι ῥᾴδιον, οὕτω δὲ καὶ ἀρετῆς καὶ τῶν ἄλλων πάντων. ἀλλὰ κἂν b
εἰ ὀλίγον ἔστι τις ὅστις διαφέρει ἡμῶν προβιβάσαι εἰς ἀρετήν, ἀγαπητόν. ὧν δὴ ἐγὼ οἶμαι εἷς εἶναι, καὶ διαφερόντως ἂν τῶν ἄλλων ἀνθρώπων ὀνῆσαί τινα πρὸς

327 e 38. καί: *and so*, paratactic for ὥστε. *Cf.* Aesch. *Theb.* 647 κατάξω δ' ἄνδρα τόνδε, καὶ πόλιν | ἕξει, Thuc. i. 99 χρήματα ἐτάξαντο, καὶ τοῖς Ἀθηναίοις ἠξίωτο τὸ ναυτικὸν κτλ.—ὥσπερ κτλ.: marks neither an antithesis to the preceding, nor a step in advance, but only an illustration.—ἄν: see on 318 b.

328 a 39. οὐδ' εἷς: more emphatic than οὐδείς, *cf.* 335 d, 343 d. These particles are freq. separated by preps.

42. οἷος τ' ἦν: *sc.* διδάσκειν from μεμαθήκασι.

44. οὐ ῥᾴδιον: anacoluthon, as though οὐδέ γ' ἄν had not preceded. The anacoluthon is caused by the repetition in τούτους ἔτι τίς ἂν διδάξειεν.

45. τῶν ἀπείρων: *those unskilled* in a particular art. For these it is easy to find a teacher, while for the skilled it is difficult. By this example Protagoras gains a step in the development of his argument; unobserved, it forms the transition to his claim that there are nevertheless special teachers in virtue. 328 a

46. οὕτω δέ: after ὥσπερ, see on 320 d. That ὥσπερ referred back, and not to a following οὕτως, is forgotten, as often happens. *Sc.* οὐ ῥᾴδιον διδάσκαλον φανῆναι.—κἄν: properly an opt. εἴη should follow, but κἂν εἰ became so much a formula that ἄν sometimes was not regarded in the const. *Cf. Meno* 72 c κἂν εἰ πολλαὶ καὶ παντοδαπαὶ εἶεν (αἱ ἀρεταί), ἔν γέ τι εἶδος ταὐτὸν ἅπασαι ἔχουσιν, *Symp.* 185 a κἂν εἴ τις ἐξαπατᾶσθαι, καλὴ ἡ ἀνάγη. b

47. ὀλίγον, διαφέρει: are to be taken together.—προβιβάσαι: for the inf., *cf. Gorg.* 517 b μεταβιβάζειν τὰς ἐπιθυμίας καὶ μὴ ἐπιτρέπειν οὐδὲν τούτων διάφορον ἐκεῖνο *in regard to correcting the desires and not indulging them, these men in no wise excelled those others.*

49. ὀνῆσαι: *cf. Rep.* x. 600 d εἴ τι περ οἶδε τ' ἦν πρὸς ἀρετὴν ὀνῆσαι ἀνθρώπους.

St. p. 328.

τὸ καλὸν κἀγαθὸν γενέσθαι, καὶ ἀξίως τοῦ μισθοῦ ὃν πράττομαι, καὶ ἔτι πλείονος, ὥστε καὶ αὐτῷ δοκεῖν τῷ μαθόντι. διὰ ταῦτα καὶ τὸν τρόπον τῆς πράξεως τοῦ μισθοῦ τοιοῦτον πεποίημαι. ἐπειδὰν γάρ τις παρ' ἐμοῦ μάθῃ, ἐὰν μὲν βούληται, ὃ ἐγὼ πράττομαι ἀργύριον, ἐὰν δὲ μή, ἐλθὼν εἰς ἱερόν, ὀμόσας, ὅσου ἂν φῇ ἄξια εἶναι τὰ μαθήματα, τοσοῦτον κατέθηκεν.

Τοιοῦτόν σοι, ἔφη, ὦ Σώκρατες, ἐγὼ καὶ μῦθον καὶ λόγον εἴρηκα, ὡς διδακτὸν ἀρετὴ καὶ Ἀθηναῖοι οὕτως ἡγοῦνται, καὶ ὅτι οὐδὲν θαυμαστὸν τῶν ἀγαθῶν πατέρων φαύλους υἱεῖς γίγνεσθαι καὶ τῶν φαύλων ἀγαθούς, ἐπεὶ καὶ οἱ Πολυκλείτου υἱεῖς, Παράλου καὶ Ξανθίππου τοῦδε ἡλικιῶται, οὐδὲν πρὸς τὸν πατέρα εἰσί, καὶ ἄλλοι ἄλλων δημιουργῶν. τῶνδε δὲ οὔπω ἄξιον τοῦτο κατηγορεῖν. ἔτι γὰρ ἐν αὐτοῖς εἰσὶν ἐλπίδες· νέοι γάρ.

XVII. Πρωταγόρας μὲν τοσαῦτα καὶ τοιαῦτα ἐπιδειξά-

328 b 50. μισθοῦ: *cf.* 349 a. Arist. *Ethic. N.* ix. 1, p. 1164 a 25. ὅνερ φασὶ καὶ Πρωταγόραν ποιεῖν· ὅτε γὰρ διδάξειεν ἀδήποτε, τιμήσαι τὸν μαθόντα ἐκέλευεν ὅσου δοκεῖ ἄξια ἐπίστασθαι, καὶ ἐλάμβανε τοσοῦτον. He sought thus to avoid the censure cast upon the sophists because they took money for their instruction.

53. γάρ: epexegetical, equiv. to *namely*.

54. βούληται: for the apod., *sc.* κατέθηκεν (gnomic aor.). See on 311 d.

c 55. ἐλθὼν εἰς ἱερόν: the Greeks, when an oath was to be peculiarly solemn, were wont to take it at some sacred place, as an altar (Andoc. i. 126 λαβόμενος τοῦ βωμοῦ ὤμοσεν).

61. The sons of Polycletus are wholly unknown. Obviously, however, they with their father are thought of as well known at Athens.

63. τῶνδε: points to the sons of Pericles then present. Protagoras speaks in defence of his pupils, although compelled to admit the truth of what Socrates has said concerning them in 319 e. — Protagoras began his discourse with the commendation of his own teaching, having previously, before Socrates and Hippocrates, extolled the profession of the sophists; he closes it with a justification of his course in receiving compensation, and a complimentary allusion to his pupils. Grote (Plato II. 45 f.) considers this discourse one of the best parts of the Platonic writings, as an exposition of the growth and propagation of 'common sense' among a community.

XVII. 1. ἐπιδειξάμενος: Socrates humorously refers to Protagoras's speech as made for display, *cf.* 347 b.

St. p. 328.

μενος ἀπεπαύσατο τοῦ λόγου. καὶ ἐγὼ ἐπὶ μὲν πολὺν χρόνον κεκηλημένος ἔτι πρὸς αὐτὸν ἔβλεπον ὡς ἐροῦντά τι, ἐπιθυμῶν ἀκούειν· ἐπεὶ δὲ δὴ ᾐσθόμην, ὅτι τῷ ὄντι πεπαυμένος εἴη, μόγις πως ἐμαυτὸν ὥσπερεὶ συναγείρας εἶπον, βλέψας πρὸς τὸν Ἱπποκράτη· Ὦ παῖ Ἀπολλοδώρου, ὡς χάριν σοι ἔχω ὅτι προὔτρεψάς με ὧδε ἀφικέσθαι· πολλοῦ γὰρ ποιοῦμαι ἀκηκοέναι ἃ ἀκήκοα Πρωταγόρου. ἐγὼ γὰρ ἐν μὲν τῷ ἔμπροσθεν χρόνῳ ἠγούμην οὐκ εἶναι ἀνθρωπίνην ἐπιμέλειαν, ᾗ ἀγαθοὶ οἱ ἀγαθοὶ γίγνονται· νῦν δὲ πέπεισμαι. πλὴν σμικρόν τί μοι ἐμποδών, ὃ δῆλον ὅτι Πρωταγόρας ῥᾳδίως ἐπεκδιδάξει, ἐπειδὴ καὶ τὰ πολλὰ ταῦτα ἐξεδίδαξε. καὶ γὰρ εἰ μέν τις περὶ αὐτῶν τούτων συγγένοιτο ὁτῳοῦν τῶν δημηγόρων, τάχ' ἂν καὶ 329
d τούτου τοιούτους λόγους ἀκούσειεν, ἢ Περικλέους ἢ ἄλλου τινὸς τῶν ἱκανῶν εἰπεῖν· εἰ δὲ ἐπανέροιτό τινά τι, ὥσπερ

2. ἐπὶ μὲν πολὺν χρόνον: const. with ἔτι ἔβλεπον. · *Cf.* 345 c, *Legg.* i. 646 c ἐπὶ πολλὰς ἡμέρας.

3. ὡς ἐροῦντά τι: Protagoras might have added further remarks quite as relevant as those with which he actually concluded.

4. τῷ ὄντι: *in reality*; for this dat. of manner, see H. 779 b.

6. ὦ παῖ Ἀπολλοδώρου: *cf.* 335 d. An address of this kind always has something solemn and formal.

7. ὧδε: *hither*; *cf.* Photius *lex. s.v.* καὶ Πλάτων που κέχρηται ἀντὶ τοῦ δεῦρο καὶ ἐνθάδε. Elsewhere it is found with this meaning only in the poets or late authors.

8. πολλοῦ ποιοῦμαι: usually περὶ πολλοῦ (*cf. Crito* 48 e) or πρὸ πολλοῦ (*cf.* Isocr. v. 14). See G. 178; H. 746 a.

11. σμικρόν τι: note the irony of Socrates. The *little point* proves forthwith to be a central point in the investigation. — δῆλον ὅτι: see on 324 a, l. 19. 329 a

12. τὰ πολλά: a touch of sarcasm at the long speech of Protagoras.

13 ff. "A popular orator could also deliver a discourse like that of Protagoras, but, after that, in defending himself, and in entering into the exposition of single points when questioned, he would be as powerless as a book, and would on the slightest question deliver immediately another long discourse, as a brazen pot when struck keeps up a long reverberation."

16. εἰπεῖν: frequent in similar connections for λέγειν. *Cf. Gorg.* 456 c 329 a
ἀλλ' εἰρήσθω ὃν τὸν εἰπεῖν δυνατόν (*the man of ability in speaking*), εἰ βούλοιτο. — ὥσπερ βιβλία κτλ.: "They can only make speeches, they cannot defend a position" (ἐρωτᾶν καὶ ἀνταπορεῖσθαι, *i.e.* διαλέγεσθαι *Crat.* 390 c). *Cf. Phaedr.* 275 d δεινὸν γάρ που τοῦτ' ἔχει γραφή,

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βιβλία οὐδὲν ἔχουσιν οὔτε ἀποκρίνασθαι οὔτε αὐτοὶ ἐρέσθαι, ἀλλ' ἐάν τις καὶ σμικρὸν ἐπερωτήσῃ τι τῶν ῥηθέντων ὥσπερ τὰ χαλκία πληγέντα μακρὸν ἠχεῖ καὶ ἀποτείνει, ἐὰν μὴ ἐπιλάβηταί τις, καὶ οἱ ῥήτορες οὕτω σμικρὰ ἐρωτηθέντες δόλιχον κατατείνουσι τοῦ λόγου. Πρωταγόρας δὲ ὅδε ἱκανὸς μὲν μακροὺς λόγους καὶ καλοὺς εἰπεῖν, ὡς αὐτὸ δηλοῖ, ἱκανὸς δὲ καὶ ἐρωτηθεὶς ἀποκρίνασθαι κατὰ βραχὺ καὶ ἐρόμενος περιμεῖναί τε καὶ ἀποδέξασθαι τὴν ἀπόκρισιν, ἃ ὀλίγοις ἐστὶ παρεσκευασμένα. νῦν οὖν, ὦ Πρωταγόρα, σμικροῦ τινος ἐνδεής εἰμι πάντ' ἔχειν, εἴ μοι ἀποκρίναιο τόδε. τὴν ἀρετὴν φῂς διδακτὸν

329 a καὶ ὡς ἀληθῶς ὅμοιον ζωγραφίᾳ (*the art of painting*)· καὶ γὰρ τὰ ἐκείνης ἔκγονα ἕστηκε μὲν ὡς ζῶντα, ἐὰν δ' ἀνέρῃ τι, σεμνῶς πάνυ σιγᾷ. ταὐτὸν δὲ καὶ οἱ λόγοι· δόξαις μὲν ἂν ὥς τι φρονοῦντας αὐτοὺς λέγειν, ἐὰν δέ τι ἔρῃ τῶν λεγομένων βουλόμενος μαθεῖν, ἕν τι σημαίνει μόνον ταὐτὸν ἀεί. *Cf.* also below, 336 b f., 347 e ff.

20. ἀποτείνει: freq. intrans. as here. *Cf. Gorg.* 458 b καὶ νῦν ἴσως πόρρω ἀποτενοῦμεν. More often with τὸν λόγον, μακροὺς λόγους and the like. *Cf.* 335 c, 336 c, 361 a. — καὶ οὕτω: we should expect οὕτω καί, but thus also *Rep.* i. 354 b ἀλλ' ὥσπερ οἱ λίχνοι τοῦ αἰεὶ παραφερομένου ἀπογεύονται ἁρπάζοντες (*but just as epicures hurriedly taste of every dish successively placed before them*), καὶ ἐγώ μοι δοκῶ οὕτω ὁρμῆσαι (*to have hastened on*), ix. 585 a ὥσπερ πρὸς μέλαν φαιὸν ἀποσκοποῦντες, πρὸς τὸ ἧττον οὕτω λύπην ἀφορῶντες ἀπατῶνται *as though regarding gray as white in comparison with black, so regarding the absence of pain as pleasure in comparison with pain, they are deceived.*

21. δόλιχον: (from δολιχός) *the long course.* "They reply in a speech of endless length." The δόλιχος was the severest of all the foot-races; in it the length of the stadium was traversed twelve times, at least, and perhaps twenty or even twenty-four times. The Spartan Ladas, victorious in this race, fell dead at the goal. *Cf.* 335 e τῶν δολιχοδρόμων τῳ. Phocion uses a similar figure (*cf.* Plutarch *Phoc.* 23) καλῶς πρὸς τὸ στάδιον (παρεσκευᾶσθαι δοκοῦσιν), τὸν δὲ δόλιχον τοῦ πολέμου φοβοῦμαι, so also the comic poet Epicrates (Meineke *Com. Gr.* iii. 366) ἐπεὶ δὲ δόλιχον τοῖς ἔτεσιν ἤδη τρίχει.

23. ὡς αὐτὸ δηλοῖ: see on 324 a.

25. ἃ: refers to ἐρωτηθεὶς ἀποκρίνασθαι κτλ.

26. σμικροῦ κτλ.: *cf. Euthyphro* 13 a ἀλλὰ σμικροῦ τινος ἔτι ἐνδεής εἰμι. The inf. πάντ' ἔχειν depends upon ἐνδεής εἰμι, *cf. Crat.* 432 d ἢ οὐκ αἰσθάνει ὅσου ἐνδέουσιν αἱ εἰκόνες (*how far the images fall short*) ταὐτὰ ἔχειν ἐκείνοις ὧν εἰκόνες εἰσίν; *Lys.* 204 e πολλοῦ δεῖ τὸ εἶδος ἀγνοεῖν τοῦ παιδός. Since, however, here the sense is that of πάντ' ἂν ἔχοιμι, the corresponding cond. form εἴ μοι ἀποκρίναιο τόδε follows.

27. φῂς: implies assertion, not argument; as does the following πειθοίμην ἄν.

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εἶναι, καὶ ἐγώ, εἴ περ ἄλλῳ τῳ ἀνθρώπων, πειθοίμην ἂν καὶ σοί. ὃ δ' ἐθαύμασά σου λέγοντος, τοῦτό μοι ἐν τῇ ψυχῇ ἀποπλήρωσον. ἔλεγες γὰρ ὅτι ὁ Ζεὺς τὴν δικαιοσύνην καὶ τὴν αἰδῶ πέμψειε τοῖς ἀνθρώποις, καὶ αὖ πολλαχοῦ ἐν τοῖς λόγοις ἐλέγετο ὑπὸ σοῦ ἡ δικαιοσύνη καὶ σωφροσύνη καὶ ὁσιότης καὶ πάντα ταῦτα ὡς ἕν τι εἴη συλλήβδην, ἀρετή. ταῦτ' οὖν αὐτὰ δίελθέ μοι ἀκριβῶς τῷ λόγῳ, πότερον ἓν μέν τί ἐστιν ἡ ἀρετή, μόρια δὲ αὐτῆς ἐστὶν ἡ δικαιοσύνη καὶ σωφροσύνη καὶ ὁσιότης, ἣ ταὐτ' ἐστὶν ἃ νῦν δὴ ἐγὼ ἔλεγον πάντα ὀνόματα τοῦ αὐτοῦ ἑνὸς ὄντος. τοῦτ' ἐστὶν ὃ ἔτι ἐπιποθῶ.

XVIII. Ἀλλὰ ῥᾴδιον τοῦτό γ', ἔφη, ὦ Σώκρατες, ἀποκρίνασθαι, ὅτι ἑνὸς ὄντος, τῆς ἀρετῆς, μόριά ἐστιν ἃ ἐρωτᾷς. Πότερον, ἔφην, ὥσπερ προσώπου τὰ μόρια μόριά ἐστι, στόμα τε καὶ ῥὶς καὶ ὀφθαλμοὶ καὶ ὦτα, ἢ ὥσπερ

329 b 28. εἴ περ ἄλλῳ τῳ: *cf.* 352 c, *Phaedo* 67 b ἐκεῖ ἱκανῶς, εἴπερ που ἄλλοθι (i.e. *if anywhere*), κτήσασθαι τοῦτο, 63 c εὖ ἴστε, ὅτι, εἴπερ τι ἄλλο τῶν τοιούτων, διισχυρισαίμην (*affirm confidently*) ἂν καὶ τοῦτο. So almost always. Very rarely has εἴπερ a verb of its own, as *Meno* 98 b ἀλλ' εἴπερ τι ἄλλο φαίην ἂν εἰδέναι, ὀλίγα δ' ἂν φαίην, ἓν δ' οὖν καὶ τοῦτο ἐκείνων θείην ἂν ὧν οἶδα (*this, at any rate, I would put down as one of the things that I know*).

c 29. ὃ δ' ἐθαύμασα κτλ.: *cf. Apol.* 17 a μάλιστα δ' αὐτῶν ἓν ἐθαύμασα.

30. τὴν δικαιοσύνην, αἰδῶ: *cf.* 322 c δίκην καὶ αἰδῶ.

32. πολλαχοῦ: *cf.* 323 a c, 325 a. — If the different virtues form together only one and the same, *viz.* virtue, this fails to harmonize (αὖ) with the representation that Zeus sent to men σωφροσύνη and αἰδώς as two different virtues. — ἡ δικαιοσύνη κτλ.: placed emphatically before ὁσ, *cf.* Thuc. iii. 5 οἱ δ' ἐκ τῶν Ἀθηνῶν πρίσβεις ὡς οὐδὲν ἦλθον πράξαντες, ὡς πόλεμον καθίστασαν οἱ Μυτιληναῖοι. 329 d

35. The following argument upon the unity of the virtues is intended mainly to show that Protagoras has maintained their diversity, without having clearly thought out the matter. Socrates's request looks towards the definition, which would naturally have been given at the outset; see on 320 b.

d 38. ἑνὸς ὄντος: repeated from above.

XVIII. 3. Socrates asks whether the particular virtues differ qualitatively or quantitatively; in their nature, or only in the degree and amount of the virtue contained in them. — πότερον: *sc.* ταῦτα μόρια ἐστιν.

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λέγω, οἰόμενος οὕτω τὸν λόγον βέλτιστ' ἂν ἐλέγχεσθαι, εἴ τις τὸ εἶ ἀφέλοι αὐτοῦ. Ἀλλὰ μέντοι, ἦ δ' ὅς, προσ- c
εοικέ τι δικαιοσύνη ὁσιότητι· καὶ γὰρ ὁτιοῦν ὁτῳοῦν ἀμῇ γέ πῃ προσέοικε. τὸ γὰρ λευκὸν τῷ μέλανι ἔστιν
ὅπῃ προσέοικε, καὶ τὸ σκληρὸν τῷ μαλακῷ, καὶ τἆλλα ἃ δοκεῖ ἐναντιώτατα εἶναι ἀλλήλοις. καὶ ἃ τότε ἔφαμεν
ἄλλην δύναμιν ἔχειν καὶ οὐκ εἶναι τὸ ἕτερον οἷον τὸ ἕτε-
ρον, τὰ τοῦ προσώπου μόρια, ἀμῇ γέ πῃ προσέοικε καὶ ἔστι τὸ ἕτερον οἷον τὸ ἕτερον· ὥστε τούτῳ γε τῷ τρόπῳ
κἂν ταῦτα ἐλέγχοις, εἰ βούλοιο, ὡς ἅπαντά ἐστιν ὁμοῖα ἀλλήλοις. ἀλλ' οὐχὶ τὰ ὁμοίόν τι ἔχοντα ὁμοῖα δίκαιον d
καλεῖν, οὐδὲ τὰ ἀνόμοιόν τι ἔχοντα ἀνόμοια, κἂν πάνυ σμικρὸν ἔχῃ. Καὶ ἐγὼ θαυμάσας εἶπον πρὸς αὐτόν, Ἦ
γὰρ οὕτω σοι τὸ δίκαιον καὶ τὸ ὅσιον πρὸς ἄλληλα ἔχει,
ὥστε ὁμοῖόν τι σμικρὸν ἔχειν ἀλλήλοις; Οὐ πάνυ, ἔφη, 331
οὕτως, οὐ μέντοι οὐδὲ αὖ ὡς σύ μοι δοκεῖς οἴεσθαι. Ἀλλὰ μήν, ἔφην ἐγώ, ἐπειδὴ δυσχερῶς δοκεῖς μοι ἔχειν b
πρὸς τοῦτο, τοῦτο μὲν ἐάσωμεν, τόδε δὲ ἄλλο ὧν ἔλεγες ἐπισκεψώμεθα.

XX. Ἀφροσύνην τι καλεῖς; Ἔφη. Τούτῳ τῷ πράγματι οὐ πᾶν τοὐναντίον ἐστὶν ἡ σοφία; Ἔμοιγε δοκεῖ, ἔφη. c

331 d 34. ἔστιν ὅπῃ: *in a certain way.* In these adv. expressions the verbal force of *ἔστιν* has ceased to be felt.

40. ταῦτα: *viz. τὰ τοῦ προσώπου μόρια.* But to say this, would be senseless.

e 42. *κἂν τάνυ κτλ.*: *i.e.* "this likeness or unlikeness cannot, when but a minimum, yet give its name to the objects."

46. *οὐ μέντοι οὐδέ*: a freq. doubling of negs. *Cf.* Xen. *An.* i. 3. 20 *καὶ οὔθ' ἵππου οὔθ' ὁπλίτου ταῦτ' ἔφασαν ἔφυσαν, οὔθ' ἅλλος δὲ ὁτιοῦν οὐδενὸς οὐδέν.* See G. 263, 9; H. 1030. — Protagoras having thus renounced his own position and rejected that of Socrates, has effectually blocked the argument. 332 c

XX. 1. ἔφη: see on 330 d. — The proof that *σοφία* and *σωφροσύνη* must coincide, because they are both the contrary of the concept *ἀφροσύνη*, rests simply on the indefiniteness of the concept *ἀφροσύνη*. It must be admitted that Plato was entirely conscious of this, but intentionally lets Socrates confuse and vanquish the sophists with their own weapons. See on 329 e. 332 a

St. p. 332

Πότερον δὲ ὅταν πράττωσιν ἄνθρωποι ὀρθῶς τε καὶ ὠφε-
λίμως, τότε σωφρονεῖν σφᾶς δοκοῦσιν οὕτω πράττοντες, b
ἢ τοὐναντίον; Σωφρονεῖν, ἔφη. Οὐκοῦν σωφροσύνῃ σω-
φρονοῦσιν; Ἀνάγκη. Οὐκοῦν οἱ μὴ ὀρθῶς πράττοντες
ἀφρόνως πράττουσι καὶ οὐ σωφρονοῦσιν οὕτω πράττον-
τες; Συνδοκεῖ μοι, ἔφη. Τοὐναντίον ἄρα ἐστὶ τὸ ἀφρό-
νως πράττειν τῷ σωφρόνως; Ἔφη. Οὐκοῦν τὰ μὲν ἀφρό-
νως πραττόμενα ἀφροσύνῃ πράττεται, τὰ δὲ σωφρόνως
σωφροσύνῃ; Ὡμολόγει. Οὐκοῦν εἴ τι ἰσχύι πράττεται, ἰσχυρὸν πράττεται, καὶ εἴ τι ἀσθενείᾳ, ἀσθενῶς; Ἐδόκει. e
Καὶ εἴ τι μετὰ τάχους, ταχέως, καὶ εἴ τι μετὰ βραδυ-
τῆτος, βραδέως; Ἔφη. Καὶ εἴ τι δὴ ὡσαύτως πράττε-
ται, ὑπὸ τοῦ αὐτοῦ πράττεται, καὶ εἴ τι ἐναντίως, ὑπὸ
τοῦ ἐναντίου; Συνέφη. Φέρε δή, ἦν δ' ἐγώ, ἔστι τι κα-
λόν; Συνεχώρει. Τούτῳ ἔστι τι ἐναντίον πλὴν τὸ αἰ-
σχρόν; Οὐκ ἔστιν. Τί δέ; ἔστι τι ἀγαθόν; Ἔστιν. Τού-
τῳ ἔστι τι ἐναντίον πλὴν τὸ κακόν; Οὐκ ἔστιν. Τί δέ;
ἔστι τι ὀξὺ ἐν φωνῇ; Ἔφη. Τούτῳ μὴ ἔστι τι ἐναντίον
ἄλλο πλὴν τὸ βαρύ; Οὐκ ἔφη. Οὐκοῦν, ἦν δ' ἐγώ, ἑνὶ d
ἑκάστῳ τῶν ἐναντίων ἓν μόνον ἐστὶν ἐναντίον καὶ οὐ
πολλά; Συνωμολόγει. Ἴθι δή, ἦν δ' ἐγώ, ἀναλογισώμεθα
τὰ ὡμολογημένα ἡμῖν. ὡμολογήκαμεν ἓν ἑνὶ μόνον ἐναν-
τίον εἶναι, πλείω δὲ μή; Ὡμολογήκαμεν. Τὸ δὲ ἐναν-
τίως πραττόμενον ὑπὸ ἐναντίων πράττεσθαι; Ἔφη. Ὡμο-
λογήκαμεν δὲ ἐναντίως πράττεσθαι ὃ ἂν ἀφρόνως πρά-
ττηται τῷ σωφρόνως πραττομένῳ; Ἔφη. Τὸ δὲ σωφρόνως e

332 b 4. οὕτω πράττοντες: *in acting thus*; not a mere repetition of *ὅταν πράττωσιν*. *Cf. ὅτι ἀδικεῖ* 333 b.

5. ἢ τοὐναντίον: *i.e. ἀφρόνως πράττειν.*

e 20. ὀξύ: *high* in tone.

23. ἀναλογισώμεθα: think over again, *recapitulate*. *Cf. Rep.* x. 618 c *ἀναλογιζόμενον πάντα τὰ νῦν δὴ ῥηθέντα.* The more common word for the thought with Plato is *ἀνομολογεῖσθαι.* 333 d

St. p. 332

πραττόμενον ὑπὸ σωφροσύνης πράττεσθαι, τὸ δὲ ἀφρόνως
ὑπὸ ἀφροσύνης; Συνεχώρει. Οὐκοῦν εἴ περ ἐναντίως
πράττεται, ὑπὸ ἐναντίου πράττοιτ' ἄν; Ναί. Πράττεται
δὲ τὸ μὲν ὑπὸ σωφροσύνης, τὸ δὲ ὑπὸ ἀφροσύνης; Ναί.
Ἐναντίως; Πάνυ γε. Οὐκοῦν ὑπὸ ἐναντίων ὄντων; Ναί.
Ἐναντίον ἄρ' ἐστὶν ἀφροσύνη σωφροσύνῃ; Φαίνεται. Μέ-
μνησαι οὖν ὅτι ἐν τοῖς ἔμπροσθεν ὡμολόγηται ἡμῖν ἀφρο-
σύνῃ σοφίᾳ ἐναντίον εἶναι; Συνωμολόγει. Ἐν δὲ ἑνὶ μό-
νον ἐναντίον εἶναι; Φημί. Πότερον οὖν, ὦ Πρωταγόρα,
λύσωμεν τῶν λόγων; τὸ ἓν ἑνὶ μόνον ἐναντίον εἶναι ἢ 333
ἐκεῖνον ἐν ᾧ ἐλέγετο ἕτερον εἶναι σωφροσύνης σοφία,
μόριον δὲ ἑκάτερον ἀρετῆς, καὶ πρὸς τῷ ἕτερον εἶναι καὶ
ἀνόμοια καὶ αὐτὰ καὶ αἱ δυνάμεις αὐτῶν, ὥσπερ τὰ τοῦ
προσώπου μόρια; πότερον οὖν δὴ λύσωμεν; οὗτοι γὰρ οἱ
λόγοι ἀμφότεροι οὐ πάνυ μουσικῶς λέγονται· οὐ γὰρ
συνᾴδουσιν οὐδὲ συναρμόττουσιν ἀλλήλοις. πῶς γὰρ ἂν
συνᾴδοιεν, εἴ πέρ γε ἀνάγκη ἑνὶ μὲν ἓν μόνον ἐναντίον
εἶναι, πλείω δὲ μή, τῇ δὲ ἀφροσύνῃ, ἑνὶ ὄντι, σοφία ἐναν- b

332 e 33. ἐναντίως; πάνυ γε: repeats, but with emphasis, what has already been said.

36. *Cf.* 332 a.

333 a 38. τό: const. with the following clause. *Cf.* τὸ εἰ βούλει 331 c, l. 29. Similarly τό is used with the inf. as epexegesis of substa. *Cf. Phaedo* 92 a ἅπερ μείζη ἥδε ἡ οἴησις, τὸ ἁρμονίαν μὲν εἶναι ξύνθετον πρᾶγμα, 94 b εἰ ὀρθὴ ἡ ὑπόθεσις ἦν, τὸ ψυχὴν ἁρμονίαν εἶναι.

40. πρὸς τῷ εἶναι: *besides being. Cf. Phaedr.* 252 a πρὸς γὰρ τῷ σίβεσθαι ἰατρὸν εὑρηκε μόνον τῶν μεγίστων πόνων *for besides his worship, he has found the only physician to heal his sharpest pangs,* 270 a ὃ καὶ Περικλῆς πρὸς τῷ εὐφυὴς εἶναι ἐκτήσατο.

41. ἀνόμοια: pred., *sc.* λέγοντο εἶναι.

43. μουσικῶς: the comparison of conflicting statements with discordant tones, and the reverse, is not uncommon. *Cf. Phaedo,* 92 c οὗτος οὖν σοι ὁ λόγος ἐκείνῳ πῶς ξυνᾴσεται; καὶ μὴν πρέπει γε εἴπερ τῳ ἄλλῳ λόγῳ ξυνῳδῷ εἶναι καὶ τῷ περὶ ἁρμονίας (*and certainly, if any doctrine should be harmonious, that should be which relates to harmony*), *Lach.* 188 d. 333 a

45. ἑνί: to this ἀφροσύνη corresponds in the following words; to ἕν, the noms. σοφία and σωφροσύνη, which are not ἕν, but πλείω. Plato therefore must have written πλείω, not the πλείοσι of the Mss.

46. ὄντι: attracted from the fem. b by the neut. ἑνί. *Cf.* 354 c τὴν ἡδονὴν ὡς ἀγαθὸν ὄν. See H. 610.

St. p. 333.

τία καὶ σωφροσύνη αὖ φαίνεται; ἦ γάρ, ὦ Πρωταγόρα;
ἔφην ἐγώ, ἢ ἄλλως πως; Ὡμολόγησε καὶ μάλ' ἀκόντως.
Οὐκοῦν ἓν ἂν εἴη ἡ σωφροσύνη καὶ ἡ σοφία; τὸ δὲ πρό-
τερον αὖ ἐφάνη ἡμῖν ἡ δικαιοσύνη καὶ ἡ ὁσιότης σχεδόν
τι ταὐτὸν ὄν. ἴθι δή, ἦν δ' ἐγώ, ὦ Πρωταγόρα, μὴ ἀπο-
κάμωμεν, ἀλλὰ καὶ τὰ λοιπὰ διασκεψώμεθα. ἆρά τίς σοι
δοκεῖ ἀδικῶν ἄνθρωπος σωφρονεῖν, ὅτι ἀδικεῖ; Αἰσχυνοίμην c
ἂν ἔγωγ', ἔφη, ὦ Σώκρατες, τοῦτο ὁμολογεῖν, ἐπεὶ πολλοί
γέ φασι τῶν ἀνθρώπων. Πότερον οὖν πρὸς ἐκείνους τὸν
λόγον ποιήσωμαι, ἔφην, ἢ πρὸς σέ; Εἰ βούλει, ἔφη, πρὸς
τοῦτον πρῶτον τὸν λόγον διαλέχθητι τὸν τῶν πολλῶν.
Ἀλλ' οὐδέν μοι διαφέρει, ἐὰν μόνον σύ γε ἀποκρίνῃ, εἴτ'
οὖν δοκεῖ σοι ταῦτα εἴτε μή. τὸν γὰρ λόγον ἔγωγε μά-
λιστα ἐξετάζω, συμβαίνει μέντοι ἴσως καὶ ἐμὲ τὸν ἐρω-
τῶντα καὶ τὸν ἀποκρινόμενον ἐξετάζεσθαι.

XXI. Τὸ μὲν οὖν πρῶτον ἐκαλλωπίζετο ἡμῖν ὁ Πρωταγό- d
ρας· τὸν γὰρ λόγον ἠτιᾶτο δυσχερῆ εἶναι· ἔπειτα μέντοι
συνεχώρησεν ἀποκρίνεσθαι.

333 b 47. ἦ γάρ: *is it not so?* γάρ refers back to the preceding conclusion; and ἄλλως πως indicates that a general expression (like οὕτως ἔχει) is to be supplied. — καί: *and that, although.*

49. τὸ πρότερον: *cf.* 331 a b. The remarks of Protagoras 331 c–e do not merit notice by Socrates.

c 53. ὅτι: *in so far as. Cf.* 333 d ὅτι ἀδικοῦσιν, *Parm.* 155 e τὸ ἓν — ἆρ' οὐκ ἀνάγκη, ὅτι μὲν ἔστιν ἕν, οὐσίας μετέχειν ποτέ, ὅτι δ' οὐκ ἔστι, μὴ μετέχειν αὖ ποτὲ οὐσίας; *Symp.* 207 d δύναται δὲ ταύτῃ μόνον, τῇ γενέσει, ὅτι ἀεὶ καταλείπει ἕτερον νέον ἀντὶ τοῦ παλαιοῦ *and this is possible only in this way, by generation, in so far as it always leaves behind a new in place of the old.*

333 e 54. ἔγωγε: with strong emphasis, ἐπεί . . . ἀνθρώπων being antithetic. — ἐπεί: "although"; *cf.* 353 a.

57. τῶν πολλῶν: not *the majority,* but referring to the πολλοί above.

60. "It is unimportant who maintains a principle under consideration, provided the principle itself be scrutinized; still, in the scrutiny, the views of those who hold the principle are brought to the test."

XXI. 1. ἐκαλλωπίζετο: *pretended* d *to be coy. Cf. Phaedr.* 236 d ταῦτα πρός με καλλωπιζόμενος· σχεδὸν γὰρ ἔχω ὃ εἰπὼν ἀναγκάσω σε λέγειν. In 317 c above, the sense is *to plume himself.*

2. δυσχερῆ: *cf.* 333 a.

St. p. 334.

ἐντὸς ταὐτὸ τοῦτο κάκιστον· καὶ διὰ τοῦτο οἱ ἰατροὶ πάντες ἀπαγορεύουσι τοῖς ἀσθενοῦσι μὴ χρῆσθαι ἐλαίῳ, ἀλλ' ἢ ὅ τι σμικροτάτῳ ἐν τούτοις οἷς μέλλει ἔδεσθαι, ὅσον μόνον τὴν δυσχέρειαν κατασβέσαι τὴν ἐπὶ ταῖς αἰσθήσεσι ταῖς διὰ τῶν ῥινῶν γιγνομένην ἐν τοῖς σιτίοις τε καὶ ὄψοις.

XXII. Εἰπόντος οὖν ταῦτα αὐτοῦ οἱ παρόντες ἀνεθορύβησαν ὡς εὖ λέγοι. καὶ ἐγὼ εἶπον· Ὦ Πρωταγόρα, ἐγὼ τυγχάνω ἐπιλήσμων τις ὢν ἄνθρωπος, καὶ ἐάν τίς μοι μακρὰ λέγῃ, ἐπιλανθάνομαι, περὶ οὗ ἂν ᾖ ὁ λόγος. ὥσπερ οὖν, εἰ ἐτύγχανον ὑπόκωφος ὤν, ᾧου ἂν χρῆναι, εἴ περ ἐμελλές μοι διαλέξεσθαι, μεῖζον φθέγγεσθαι ἢ πρὸς τοὺς ἄλλους, οὕτω καὶ νῦν, ἐπειδὴ ἐπιλήσμονι ἐνέτυχες, σύντεμνέ μοι τὰς ἀποκρίσεις καὶ βραχυτέρας ποίει, εἰ μέλλω σοι ἕπεσθαι. Πῶς οὖν κελεύεις με βραχέα ἀποκρίνεσθαι; ἢ βραχύτερά σοι, ἔφη, ἀποκρίνωμαι ἢ δεῖ; Μηδαμῶς, ἦν δ' ἐγώ. Ἀλλ' ὅσα δεῖ; ἔφη. Ναί, ἦν δ' ἐγώ. Πότερα οὖν ὅσα ἐμοὶ δοκεῖ δεῖν ἀποκρίνεσθαι, τοσαῦτά σοι ἀποκρίνωμαι, ἢ ὅσα σοί; Ἀκήκοα γοῦν, ἦν δ' ἐγώ,

334 c προσέξει τὸν νοῦν (*the application of the mind*)? *Lach.* 190 b τοῖς υἱέσιν αὐτῶν ἀρετὴ παραγενομένη ταῖς ψυχαῖς.

35. μέλλει: for the change of number from ἀσθενοῦσι, see on 319 d.

36. ὅσον μόνον: equiv. to τοσούτῳ μόνον ὅσον. *Cf. Theaet.* 145 a ἆ οὖν ζωγραφικὴν Θεόδωρος; THEAET. οὐχ, ὅσον γέ με εἰδέναι. — Thus Protagoras's reply to the question δεινοῦσί τινές σοι συφροσυνῶν ἀδικοῦντες, ends somewhat wide of the mark, but gains the applause of the listeners. See on 338 d.

XXII. 2. ὡς: *how. Cf.* 315 b, l. 35, *Crito* 43 b τάλαι θαυμάζω αἰσθανόμενος ὡς ῥᾳδίως καθεύδουσι.

3. ἐπιλήσμων τις: τις indicates that the object approximately corresponds to the word; here *somewhat*. See on 313 c, l. 22. See H. 702 a.

4. ἐπιλανθάνομαι: *cf.* 336 d. This, which Socrates applies to himself, was true of the listeners. — περὶ οὗ ἂν κτλ.: *whatever we are talking about, i.e.* however weighty or trifling the topic may be. — ἄνωθεν οὖν, εἰ κτλ.: *cf. Apol.* 17 d ἄνωθεν οὖν ἐν, εἰ τῷ ὄντι ξένος ἐντύγχανον ὤν, συνεγιγνώσκετε δήπου ἂν μοι (*you would certainly indulge me*) εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷσπερ ἐτεθράμμην (*in which I had been reared*), καὶ δὴ καὶ νῦν κτλ.

St. p. 334.

ὅτι σὺ οἷός τ' εἶ καὶ αὐτὸς καὶ ἄλλον διδάξαι περὶ τῶν αὐτῶν καὶ μακρὰ λέγειν, ἐὰν βούλῃ, οὕτως ὥστε τὸν λόγον μηδέποτε ἐπιλιπεῖν, καὶ αὖ βραχέα οὕτως ὥστε μηδένα σοῦ ἐν βραχυτέροις εἰπεῖν. εἰ οὖν μέλλεις ἐμοὶ 335 διαλέξεσθαι, τῷ ἑτέρῳ χρῶ τρόπῳ πρός με, τῇ βραχυλογίᾳ. Ὦ Σώκρατες, ἔφη, ἐγὼ πολλοῖς ἤδη εἰς ἀγῶνα λόγων ἀφικόμην ἀνθρώποις, καὶ εἰ τοῦτο ἐποίουν ὃ σὺ κελεύεις, ὡς ὁ ἀντιλέγων ἐκέλευέ με διαλέγεσθαι, οὕτω διελεγόμην, οὐδενὸς ἂν βελτίων ἐφαινόμην οὐδ' ἂν ἐγένετο Πρωταγόρου ὄνομα ἐν τοῖς Ἕλλησιν. Καὶ ἐγώ — ἔγνων γὰρ ὅτι οὐκ ἤρεσεν αὐτὸς αὑτῷ ταῖς ἀποκρίσεσι ταῖς ἔμπροσθεν, καὶ ὅτι οὐκ ἐθελήσοι ἑκὼν εἶναι ἀπο- b κρινόμενος διαλέγεσθαι — ἡγησάμενος οὐκέτι ἐμὸν ἔργον εἶναι παρεῖναι ἐν ταῖς συνουσίαις, Ἀλλά τοι, ἔφην, ὦ Πρωταγόρα, οὐδ' ἐγὼ λιπαρῶς ἔχω παρὰ τὰ σοὶ δοκοῦντα τὴν συνουσίαν ἡμῖν γίγνεσθαι, ἀλλ' ἐπειδὰν σὺ

334 c 14. καὶ αὐτὸς . . . διδάξαι: parenthetical.

15. μακρὰ λέγειν κτλ.: the sophists and rhetoricians boasted of their ability to speak on any subject as long or as briefly as one desired. *Cf.* 329 b, 335 b, *Phaedr.* 267 b Τισίαν δὲ Γοργίαν τε ἐάσωμεν εἶναι, οἳ συντομίας τε λόγων καὶ ἐκτεινα μήκη περὶ πάντων ἀνεῦρον (*invented*)? *Gorg.* 449 c καὶ γὰρ αὖ καὶ τοῦτο ἴσμεν ὅτι ἐστὶν ὃν φαμέν, μηδένα ἂν ἐν βραχυτέροις λόγου τὰ αὐτὰ εἰπεῖν. *Cf.* Anaximenes *Rhet.* 22.

335 a 19. ἀγῶνα: this conversation then was not a search for truth, but a contest for victory. *Cf. Gorg.* 456 d.

21. ὡς . . . διελεγόμην: added, without a copula, as an explanatory appos., to τοῦτο ἐποίουν. *Cf. Rep.* ii. 359 c εἰ τοιόνδε ποιήσαιμεν τῇ διανοίᾳ, δόντες ἐξουσίαν ἀναπολουθήσαιμεν, *Meno* 71 b καὶ αὐτὸς οὕτως ἔχω, συμπένομαι τοῖς 336 a πολίταις (*I share the poverty of the citizens*), τούτου τοῦ πράγματος, *Gorg.* 479 b κινδυνεύουσι τοιοῦτόν τι ποιεῖν καὶ οἱ τὴν δίκην φεύγοντες, τὸ ἀληγοῦν αὐτοῦ καθορᾶν those who *flee* from justice, seem to do the same sort of thing, (they seem) to see its *painful* side. A freq. usage.

22. οὐδενὸς βελτίων: see on 324 d. — ἐγένετο κτλ.: see on 327 d.

23. ὄνομα: *cf. Apol.* 38 c ὄνομα ἕξετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων τὴν πόλιν λοιδορεῖν, 20 c οὐ γὰρ σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου τοσαύτη φήμη καὶ λόγος γέγονεν, Xen. *An.* vii. 3. 19 παρὰ Ξενοφῶντι τὸ σὸν ὄνομα μέγιστόν ἐστι.

25. ἑκὼν εἶναι: see on 317 a. b

27. Ἀλλά τοι: in immediate reply to the declaration of Protagoras above, hence also οὐδ' ἐγώ neither *do I*.

St. p. 334

Σώκρατες· δίκαια δοκεῖ λέγειν Πρωταγόρας ἀξιῶν αὐτῷ τε ἐξεῖναι διαλέγεσθαι ὅπως βούλεται καὶ σοὶ ὅπως ἂν αὖ σὺ βούλῃ.

XXIII. Ὑπολαβὼν οὖν ὁ Ἀλκιβιάδης, Οὐ καλῶς λέγεις, ἔφη, ὦ Καλλία· Σωκράτης μὲν γὰρ ὅδε ὁμολογεῖ μὴ μετεῖναί οἱ μακρολογίας καὶ παραχωρεῖ Πρωταγόρᾳ, τοῦ δὲ διαλέγεσθαι οἷός τ' εἶναι καὶ ἐπίστασθαι λόγον τε δοῦναι καὶ δέξασθαι θαυμάζοιμ' ἂν εἰ τῳ ἀνθρώπων παραχωρεῖ. εἰ μὲν οὖν καὶ Πρωταγόρας ὁμολογεῖ φαυλότερος εἶναι Σωκράτους διαλεχθῆναι, ἐξαρκεῖ Σωκράτει· εἰ δὲ ἀντιποιεῖται, διαλεγέσθω ἐρωτῶν τε καὶ ἀποκρινόμενος, μὴ ἐφ' ἑκάστῃ ἐρωτήσει μακρὸν λόγον ἀποτείνων ἐκκρούων τοὺς λόγους καὶ οὐκ ἐθέλων διδόναι λόγον, ἀλλ' ἀπομηκύνων ἕως ἂν ἐπιλάθωνται περὶ ὅτου τὸ ἐρώτημα ἦν οἱ πολλοὶ τῶν ἀκουόντων, ἐπεὶ Σωκράτη γε ἐγὼ ἐγγυῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει καί φησιν ἐπιλήσμων εἶ-

336 b γε οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα ὡς κτλ., Ar. *Pax* 331 ἀλλ' ὁρᾶτ', οὕτω πέπαυσθε; Plato *Crat.* 432 c ὁρᾷς οὖν ὅτι ἄλλην χρὴ εἰκότως ὀρθότητα (*principle of correctness*) ζητεῖν. Different is the interr. ὁρᾷς *do you see?* *Cf. Apol.* 24 d. ὁρᾷς, ὦ Μέλητε, ὅτι στιγᾷς καὶ οὐκ ἔχεις εἰπεῖν;

XXIII. 1. Ἀλκιβιάδης: *cf.* 309 b.

3. τοῦ: const. with εἶναι.

c 4. τέ: see on 325 b.

5. εἰ . . . παραχωρεῖ: *cf.* 315 e εἰ τυγχάνει ὤν.

7. ἀντιποιεῖται: *sc.* τοῦ κρείσσων εἶναι διαλεχθῆναι.

8. μή: and not οὐ, because const. with an imv. (equiv. to μηδὲ ἀποτεινέτω); but οὐκ ἐθέλων, because ἐκκρούων . . . λόγον gives the reasons for the ἀποτείνειν, as they actually exist.

9. ἐκκρούων: lit. *strike out* a weapon or a ball from one's hand, *thrust* one *out* of the way; then, *put to one side,* 334 c *frustrate,* always with the idea of violence. Here ἐκκρούων τοὺς λόγους means "frustrating the purpose," "defeating the result of the discussion." *Cf.* Arist. *Eth. N.* iii. 15 κἂν μεγάλαι καὶ σφοδραὶ ὦσι (αἱ ἐπιθυμίαι), καὶ τὸν λογισμὸν ἐκκρούουσιν, Dem. XL. 43 ἵνα ἀποδιαιτηθέντα μου λύσας ἐξ ἀρχῆς με συκοφαντῇ καὶ τὴν δίκην ταύτην ἐκκρούσῃ.

13. οὐχ ὅτι: *i.e.* οὐ λέγω ὅτι. *I do* d *not speak of the fact that;* or, in sense, *although.* Freq. in Plato. See on 319 d. — Nothing can ruffle Socrates's courtesy, but Plato puts into the mouth of the impetuous Alcibiades a plain and vigorous statement of what is already in the reader's mind. Prob. Alcibiades was an exception to the οἱ παρόντες ἀνεθορύβησαν 334 c.

St. p. 335

ναι. ἐμοὶ μὲν οὖν δοκεῖ ἐπιεικέστερα Σωκράτης λέγειν· χρὴ γὰρ ἕκαστον τὴν ἑαυτοῦ γνώμην ἀποφαίνεσθαι.

Μετὰ δὲ τὸν Ἀλκιβιάδην, ὡς ἐγῷμαι, Κριτίας ἦν ὁ εἰπών· Ὦ Πρόδικε καὶ Ἱππία, Καλλίας μὲν δοκεῖ μοι μάλα πρὸς Πρωταγόρου εἶναι, Ἀλκιβιάδης δὲ ἀεὶ φιλόνεικός ἐστι πρὸς ὃ ἂν ὁρμήσῃ. ἡμᾶς δὲ οὐδὲν δεῖ συμ- e φιλονεικεῖν οὔτε Σωκράτει οὔτε Πρωταγόρᾳ, ἀλλὰ κοινῇ ἀμφοτέρων δεῖσθαι μὴ μεταξὺ διαλῦσαι τὴν ξυνουσίαν.

Εἰπόντος δὲ αὐτοῦ ταῦτα ὁ Πρόδικος, Καλῶς μοι, 337 ἔφη, δοκεῖς λέγειν, ὦ Κριτία· χρὴ γὰρ τοὺς ἐν τοιοῖσδε λόγοις παραγιγνομένους κοινοὺς μὲν εἶναι ἀμφοῖν τοῖν διαλεγομένοιν ἀκροατάς, ἴσους δὲ μή. ἔστι γὰρ οὐ ταὐτόν· κοινῇ μὲν γὰρ ἀκοῦσαι δεῖ ἀμφοτέρων, μὴ ἴσον δὲ νεῖμαι ἑκατέρῳ, ἀλλὰ τῷ μὲν σοφωτέρῳ πλέον, τῷ δὲ ἀμαθεστέρῳ ἔλαττον. ἐγὼ μὲν καὶ αὐτός, ὦ Πρωταγόρα τε καὶ Σώκρατες, ἀξιῶ ὑμᾶς συγχωρεῖν καὶ ἀλλήλοις περὶ b τῶν λόγων ἀμφισβητεῖν μέν, ἐρίζειν δὲ μή· ἀμφισβητοῦσι μὲν γὰρ καὶ δι' εὔνοιαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροί τε καὶ ἐχθροὶ ἀλλήλοις. καὶ οὕτως ἂν καλ-

336 e 19. πρός: *on the side of.*

337 a 24. κοινοὺς κτλ.: Prodicus gave much attention to the matter of synonyms, ὀρθότης τῶν ὀνομάτων, as he termed it, and his lecture upon the subject cost fifty drachmas. *Cf. Crat.* 384 b; Spengel συναγωγὴ τεχνῶν pp. 46–59. Since he attached too great value to this art, as it seems, and was always introducing such distinctions, he here, as 340 a, 358 a d, encounters the raillery of Socrates. For the sake of making a good hit, Plato perhaps goes beyond the reality in his description. κοινός and ἴσος were habitually joined with ἀκροατής. *Cf.* Dem. *de Cor.* 7 παρασχὼν ἑαυτὸν ἴσον καὶ κοινὸν ἀμφοτέροις ἀκροατήν, XXIX. 1 ἂν γὰρ ἴσοι καὶ κοινοὶ γένησθε ἡμῶν ἀκροαταί, XV. 29 τῶν μὲν γὰρ ἰδίων δικαίων οἱ νόμοι κοινὴν τὴν μετουσίαν ἔδοσαν καὶ ἴσην καὶ τοῖς ἀσθενέσι καὶ τοῖς ἰσχυροῖς. Prodicus's remark takes up the κοινῇ used by Critias. 337 a

338 d. ἐγὼ μὲν καὶ αὐτός κτλ.: *cf.* Prisc. viii. 35 Cicero in Protagora: nunc a vobis, o Protagora et Socrates, postulo, ut de isto concedatis alter alteri et inter vos de hujusce modi rebus controversemini, non concertetis.

b 31. δι' εὔνοιαν: *with the best of feeling.*

St. p. 337.

λίστη ἡμῖν ἡ συνουσία γίγνοιτο· ὑμεῖς τε γὰρ οἱ λέγοντες μάλιστ' ἂν οὕτως ἐν ἡμῖν τοῖς ἀκούουσιν εὐδοκιμοῖτε καὶ οὐκ ἐπαινοῖσθε — εὐδοκιμεῖν μὲν γὰρ ἔστι παρὰ ταῖς ψυχαῖς τῶν ἀκουόντων ἄνευ ἀπάτης, ἐπαινεῖσθαι δὲ ἐν λόγῳ πολλάκις παρὰ δόξαν ψευδομένων —, ἡμεῖς τ' αὖ οἱ ἀκούοντες μάλιστ' ἂν οὕτως εὐφραινοίμεθα, οὐχ' ἡδοίμεθα· εὐφραίνεσθαι μὲν γὰρ ἔστι μανθάνοντά τι καὶ φρονήσεως μεταλαμβάνοντα αὐτῇ τῇ διανοίᾳ, ἥδεσθαι δὲ ἐσθίοντά τι ἢ ἄλλο ἡδὺ πάσχοντα αὐτῷ τῷ σώματι.

XXIV. Ταῦτα οὖν εἰπόντος τοῦ Προδίκου πολλοὶ πάνυ τῶν παρόντων ἀπεδέξαντο. μετὰ δὲ τὸν Πρόδικον Ἱππίας ὁ σοφὸς εἶπεν, Ὦ ἄνδρες ἔφη, οἱ παρόντες, ἡγοῦμαι ἐγὼ ἡμᾶς συγγενεῖς τε καὶ οἰκείους καὶ πολίτας ἅπαντας εἶναι, φύσει, οὐ νόμῳ· τὸ γὰρ ὁμοῖον τῷ ὁμοίῳ φύσει συγγενές

337 b 34. ἐν ἡμῖν: *before us* as judges. See on 355 d; *cf. Gorg.* 464 d *εἰ δέοι ἐν παισὶ διαγωνίζεσθαι ὑφοποιόν τε καὶ ἰατρόν.*

c 37. πολλάκις: const. with ψευδομένων.

38. εὐφραινοίμεθα: *cf.* Arist. *Top.* ii. 6. 6 *Πρόδικος διηρεῖτο τὰς ἡδονὰς εἰς χαρὰν καὶ τέρψιν καὶ εὐφροσύνην*, but the distinctions themselves are not specified, and the statement is not sustained by the passage from Prodicus in Xen. *Mem.* ii. 1. 24 *τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὕροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθείης, ἢ τίνων ὀσφρανόμενος ἢ ἁπτόμενος ἡσθείης, τίσι δὲ παιδικοῖς ὁμιλῶν μάλιστ' ἂν εὐφρανθείης.*

40 f. αὐτῇ, αὐτῷ: in sense nearly equiv. to *μόνῃ* and *μόνῳ*. See on 309 a.

XXIV. 4. συγγενεῖς: it was the cardinal point of the sophistic ethics, that positive laws are arbitrary restrictions, imposed upon men by powerful individuals or by the majority, with the purpose simply of 337 c putting them down, and of restraining the natural rights of the individual, *i.e.* those things which he desires and regards as his rights. That Hippias also taught this is shown by Xen. *Mem.* iv. 4. 14 ff. Plato therefore, in order here to characterize him, makes him express this principle.

d 5. ὁμοιον τῷ ὁμοίῳ: *cf. Gorg.* 510 b *φίλος μοι δοκεῖ ἕκαστος ἑκάστῳ εἶναι ὡς οἷόν τε μάλιστα, ὥσπερ οἱ παλαιοί τε καὶ σοφοὶ λέγουσιν, ὁ ὅμοιος τῷ ὁμοίῳ, Symp.* 195 b *ὁ γὰρ παλαιὸς λόγος εὖ ἔχει, ὡς ὅμοιον ὁμοίῳ ἀεὶ πελάζει, Lys.* 214 b *οὐκοῦν καὶ τοῖς τῶν σοφωτάτων συγγράμμασιν ἐντετύχηκας ταῦτα αὐτὰ λέγουσιν, ὅτι τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη ἀεὶ φίλον εἶναι; εἰσὶ δέ που οὗτοι οἱ περὶ φύσεώς (nature) τε καὶ τοῦ ὅλου (the universe) διαλεγόμενοι καὶ γράφοντες*, a description referring directly to Empedocles, but applying equally well to Hippias.

St. p. 337.

ἐστιν, ὁ δὲ νόμος, τύραννος ὢν τῶν ἀνθρώπων, πολλὰ παρὰ τὴν φύσιν βιάζεται. ἡμᾶς οὖν αἰσχρὸν τὴν μὲν φύσιν τῶν πραγμάτων εἰδέναι, σοφωτάτους δὲ ὄντας τῶν Ἑλλήνων, καὶ κατ' αὐτὸ τοῦτο νῦν συνεληλυθότας τῆς τε Ἑλλάδος εἰς αὐτὸ τὸ πρυτανεῖον τῆς σοφίας καὶ αὐτῆς τῆς πόλεως εἰς τὸν μέγιστον καὶ ὀλβιώτατον οἶκον τόνδε, μηδὲν τούτου τοῦ ἀξιώματος ἄξιον ἀποφήνασθαι, ἀλλ' ὥσπερ τοὺς φαυλοτάτους τῶν ἀνθρώπων διαφέρεσθαι ἀλλήλοις. ἐγὼ e μὲν οὖν καὶ δέομαι καὶ συμβουλεύω, ὦ Πρωταγόρα τε καὶ Σώκρατες, συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν

337 d 6. νόμος: the sophists often appealed, in support of their view of right, to a passage of Pindar (*Frag. inc.* 151 Boeckh, 169 Bgk.) *νόμος ὁ πάντων βασιλεὺς θνατῶν τε καὶ ἀθανάτων ἄγει δικαίων τὸ βιαιότατον ὑπερτάτᾳ χειρί* (*does, and makes just, that which is most violent, with supreme hand*), understanding by this the law of nature. *Cf. Gorg.* 484 b, 488 b. — πολλὰ κτέ.: *often forces unnatural connections, i.e.* of ordinary and superior natures in the state.

10. πρυτανεῖον: was originally probably in most Greek cities the public building devoted to the Prytanis, the highest official, where was also the sanctuary of the Ἑστία, the sacred state-hearth, so that it formed the heart and centre of the city. Athens therefore is called here and by Theopompus (Athen. vi. 254 b) τὸ πρυτανεῖον τῆς Ἑλλάδος, in the same sense in which a Pythian oracle (Ael. *V. H.* iv. 6) called her τὴν κοινὴν ἑστίαν τῆς Ἑλλάδος, Pindar (*Frag.* 54) Ἑλλάδος ἕρεισμα, Thucydides (*Anth.* vii. 45) Ἑλλάδος Ἑλλάς, others τὸ τῆς Ἑλλάδος μουσεῖον. — The solemn, pompous, and at the same time flattering style of Hippias's words is doubtless true to 337 d the life.

15. Hippias compares himself and e the rest of the company to arbitrators, umpires, freely chosen by the contending parties. It is the office of these umpires to persuade both parties (here, Socrates and Protagoras) to moderate their demands and to unite upon some intermediate course. *συμβαίνειν* and *συμβιβάζειν* are here the technical expressions (*cf.* Thuc. ii. 29 *ξυνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς Ἀθηναίοις*). *ὑπό* is used because *συμβῆναι* has a pass. sense. See H. 820. — The peculiar transposition of the words, for *ὑφ' ἡμῶν ὥσπερ ὑπὸ διαιτητῶν*, is very freq. in Plato in such comparisons. *Cf. Rep.* iii. 414 e *δεῖ δὲ περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἐν ᾗ εἰσὶ βουλεύεσθαι*, vii. 520 e *ὡς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἶσι τὸ ἄρχειν (will take office)*, viii. 545 e *ὡς πρὸς παῖδας ἡμᾶς παιζούσας (viz. τὰς Μούσας)*, *Theaet.* 170 a *ὥσπερ πρὸς θεοὺς ἔχειν τοὺς ἐν ἐκάστοις ἄρχοντας look up to their commanders in such peril as to gods.* — As *συμβῆναι* in this sense almost always stands absolutely, *εἰς τὸ μέσον* is most simply connected with *συμβιβαζόντων*.

St. p. 339.

ἵνα μοι χρόνος ἐγγένηται τῇ σκέψει τί λέγοι ὁ ποιητής,
τρέπομαι πρὸς τὸν Πρόδικον, καὶ καλέσας αὐτόν, Ὦ Πρόδικε, ἔφην ἐγώ, σὸς μέντοι Σιμωνίδης πολίτης· δίκαιος εἶ βοηθεῖν τῷ ἀνδρί. δοκῶ οὖν μοι ἐγὼ παρακαλεῖν σέ, 340
ὥσπερ ἔφη Ὅμηρος τὸν Σκάμανδρον πολιορκούμενον ὑπὸ τοῦ Ἀχιλλέως τὸν Σιμόεντα παρακαλεῖν, εἰπόντα·

φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ σχῶμεν.

ἀτὰρ καὶ ἐγὼ σὲ παρακαλῶ, μὴ ἡμῖν ὁ Πρωταγόρας τὸν Σιμωνίδην ἐκπέρσῃ. καὶ γὰρ οὖν καὶ δεῖται τὸ ὑπὲρ Σιμωνίδου ἐπανόρθωμα τῆς σῆς μουσικῆς, ἥ τό τε βούλεσθαι καὶ ἐπιθυμεῖν διαιρεῖς ὡς οὐ ταὐτὸν ὄν, καὶ ἃ νῦν δὴ εἶπες πολλά τε καὶ καλά. καὶ νῦν σκόπει, εἴ σοι b
συνδοκεῖ ὅ περ ἐμοί. οὐ γὰρ φαίνεται ἐναντία λέγειν αὐτὸς αὐτῷ Σιμωνίδης. σὺ γάρ, ὦ Πρόδικε, προαπόφηναι τὴν σὴν γνώμην· ταὐτόν σοι δοκεῖ εἶναι τὸ γενέσθαι

339 c 44. ἐγγένηται: *cf. Phaedo* 86 e *χρόνον ἐγγενομένου*. — λέγοι: opt. after a historical present. See G. 201 Rem.

339 a 47. παρακαλεῖν: usually *δοκῶ μοι* (*I am resolved*) takes the inf. fut. (*cf. Theaet.* 183 d *ἀλλά μοι δοκῶ οὐ πείσεσθαι αὐτῷ*), but the pres. is also used (*Phaedr.* 230 e *ἐγὼ μέν μοι δοκῶ παταυδᾶσθαι I intend to lie down*, Ar. *Vesp.* 177 *ἀλλ' εἰσιόν μοι τὸν ὄνον ἐξάγειν δοκῶ*). So here παρακαλεῖν is to be taken as inf. pres. since the action referred to is close at hand. The appeal is repeated after the clause introduced by ὅσπερ.

50. *Cf.* Hom. Φ 307 (Σκάμανδρος) Σιμόεντι δὲ εἰάλετ' ἄεσας | 'φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροιν περ | σχῶμεν, ἐπεὶ τάχα δῆτα μέγα Πριάμοιο ἄνακτος | ἐντροπόν.' Hence the unusual expression τὸν Σιμωνίδην ἐκπέρσῃ (*cf.* Soph. *Tr.* 1194 *τυφλὸς ὢν' ὅπως ἄνευ πλήθους τέλας*, Lobeck on *Aias* 1108) and the preceding πολιορκούμενον. This latter word is used figuratively in *Rep.* v. 453 a *ἵνα μὴ ἔρημα τὰ τοῦ ἑτέρου λόγου πολιορκῆται that the opposite view may not be besieged without defenders.*

339 a 53. ὑπέρ: Socrates's correction of the view of Protagoras will be at once a defence of Simonides.

54. μουσικῆς: used at times by Plato of all intellectual effort and knowledge (*cf. Rep.* ii. 376 e *μουσικὴν δ' εἰπὼν τίθῃς λόγους but when you say this, do you include literature in music?*), esp. poetry and philosophy (*cf. Phaedo* 61 a *ὃς φιλοσοφίας μὲν οὕτως μεγίστης μουσικῆς*). Here, somewhat sarcastically, it denotes the knowledge of synonyms, *cf.* 337 a ff.

55. διαιρεῖς: Socrates had often heard Prodicus's expositions, see on 341 a, l. 15.

St. p. 340.

καὶ τὸ εἶναι, ἢ ἄλλο; Ἄλλο νὴ Δί', ἔφη ὁ Πρόδικος. Οὐκοῦν, ἔφην ἐγώ, ἐν μὲν τοῖς πρώτοις αὐτὸς ὁ Σιμωνίδης τὴν ἑαυτοῦ γνώμην ἀπεφήνατο, ὅτι ἄνδρα ἀγαθὸν ἀληθείᾳ γενέσθαι χαλεπὸν εἴη; Ἀληθῆ λέγεις, ἔφη ὁ e
Πρόδικος. Τὸν δέ γε Πιττακόν, ἦν δ' ἐγώ, μέμφεται οὐχ ὡς οἴεται Πρωταγόρας ταὐτὸν ἑαυτῷ λέγοντα, ἀλλ' ἄλλο. οὐ γὰρ τοῦτο ὁ Πιττακὸς ἔλεγε χαλεπόν, γενέσθαι ἐσθλόν, ὥσπερ ὁ Σιμωνίδης, ἀλλὰ τὸ ἔμμεναι· ἔστι δὲ οὐ ταὐτόν, ὦ Πρωταγόρα, ὥς φησι Πρόδικος ὅδε, τὸ εἶναι καὶ τὸ γενέσθαι. εἰ δὲ μὴ τὸ αὐτό ἐστι τὸ εἶναι τῷ γενέσθαι, οὐκ ἐναντία λέγει ὁ Σιμωνίδης αὐτὸς αὐτῷ. καὶ ἴσως ἂν φαίη Πρόδικος ὅδε καὶ ἄλλοι πολλοί, καθ' a
Ἡσίοδον, γενέσθαι μὲν ἀγαθὸν χαλεπὸν εἶναι· τῆς γὰρ ἀρετῆς ἔμπροσθεν τοὺς θεοὺς ἱδρῶτα θεῖναι· ὅταν δέ τις αὐτῆς εἰς ἄκρον ἵκηται, ῥηιδίην δὴπειτα πέλειν, χαλεπήν περ ἐοῦσαν, ἐκτῆσθαι.

XXVII. Ὁ μὲν οὖν Πρόδικος ἀκούσας ταῦτα ἐπῄνεσέ με· ὁ δὲ Πρωταγόρας, Τὸ ἐπανόρθωμά σοι, ἔφη, ὦ Σώκρατες,

340 e 66. Const., *ὁ Πιττακὸς τὸ χαλεπὸν οὐκ ἔλεγε τοῦτο, γενέσθαι ἐσθλόν, ἀλλὰ τὸ ἔμμεναι, sc. ἐσθλόν.* The inf. is used with equal freq. with and without the art. after this use of τοῦτο. *Cf.* also *Gorg.* 489 d *πάλαι τοιοῦτόν τί σε λέγων τὸ κρεῖττον.*

71. Socrates ascribes this view only to Prodicus and others, not to himself, as he already has in mind his own later exposition. There is at the same time an allusion here to Prodicus's 'Choice of Heracles' in connection with which Xenophon also, *Mem.* ii. 1. 20, quotes the passage of Hesiod.

d 72. τῆς γὰρ κτλ.: *cf.* Hes. Ἔργα 287 ff. *τὴν μέν τοι κακότητα καὶ ἰλαδὸν (in abundance) ἔστιν ἑλέσθαι | ῥηιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει. | τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν | ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν | καὶ τραχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται, | ῥηιδίη δέπειτα πέλει, χαλεπὴ περ ἐοῦσα.* The passage is cited also in *Rep.* ii. 364 e. Simonides himself had said (*Frag.* 32 Schn., 58 Bgk.) *ἔστι τις λόγος τὰν ἀρετὰν παλαιοῖσ' ἐνσυμβάλτοις ἐπὶ πέτραις.*

75. ἐκτῆσθαι: added by Plato (*cf.* 340 e) to explain ῥηιδίην. After vowels Plato uses κεκτῆσθαι, after consonants both ἐκτῆσθαι and κεκτῆσθαι.

XXVII. 2. ἐπανόρθωμα: Socrates is making a *defence* of Simonides against attack, not a *correction* of error. His reply however εἰμι ... ἰατρὸς falls in with Protagoras's μοῦζον ἁμάρτημα κτλ. *Cf.* a above.

St. p. 337.

λίστη ἡμῖν ἡ συνουσία γίγνοιτο· ὑμεῖς τε γὰρ οἱ λέγοντες μάλιστ' ἂν οὕτως ἐν ἡμῖν τοῖς ἀκούουσιν εὐδοκιμοῖτε καὶ οὐκ ἐπαινοῖσθε — εὐδοκιμεῖν μὲν γὰρ ἔστι παρὰ ταῖς ψυχαῖς τῶν ἀκουόντων ἄνευ ἀπάτης, ἐπαινεῖσθαι δὲ ἐν λόγῳ πολλάκις παρὰ δόξαν ψευδομένων —, ἡμεῖς τ' αὖ οἱ ἀκούοντες μάλιστ' ἂν οὕτως εὐφραινοίμεθα, οὐχ' ἡδοίμεθα· εὐφραίνεσθαι μὲν γὰρ ἔστι μανθάνοντά τι καὶ φρονήσεως μεταλαμβάνοντα αὐτῇ τῇ διανοίᾳ, ἥδεσθαι δὲ ἐσθίοντά τι ἢ ἄλλο ἡδὺ πάσχοντα αὐτῷ τῷ σώματι.

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40 f. αὐτῇ, αὐτῷ: in sense nearly equiv. to *μόνῃ* and *μόνῳ*. See on 309 a.

XXIV. 4. συγγενεῖς: it was the cardinal point of the sophistic ethics, that positive laws are arbitrary restrictions, imposed upon men by powerful individuals or by the majority, with the purpose simply of 337 c putting them down, and of restraining the natural rights of the individual, *i.e.* those things which he desires and regards as his rights. That Hippias also taught this is shown by Xen. *Mem.* iv. 4. 14 ff. Plato therefore, in order here to characterize him, makes him express this principle.

d 5. ὁμοῖον τῷ ὁμοίῳ: *cf. Gorg.* 510 b *φίλος μοι δοκεῖ ἕκαστος ἑκάστῳ εἶναι ἐν οἷόν τε μάλιστα, ὥσπερ οἱ παλαιοί τε καὶ σοφοὶ λέγουσιν, ὁ ὅμοιος τῷ ὁμοίῳ, Symp.* 195 b *ὁ γὰρ παλαιὸς λόγος εὖ ἔχει, ὡς ὅμοιον ὁμοίῳ ἀεὶ πελάζει, Lys.* 214 b *οὐκοῦν καὶ τοῖς τῶν σοφωτάτων συγγράμμασιν ἐντετύχηκας ταῦτα αὐτὰ λέγουσιν, ὅτι τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη ἀεὶ φίλον εἶναι; εἰσὶ δέ που οὗτοι οἱ περὶ φύσεώς (nature) τε καὶ τοῦ ὅλου (the universe) διαλεγόμενοι καὶ γράφοντες*, a description referring directly to Empedocles, but applying equally well to Hippias.

St. p. 337.

ἐστιν, ὁ δὲ νόμος, τύραννος ὢν τῶν ἀνθρώπων, πολλὰ παρὰ τὴν φύσιν βιάζεται. ἡμᾶς οὖν αἰσχρὸν τὴν μὲν φύσιν τῶν πραγμάτων εἰδέναι, σοφωτάτους δὲ ὄντας τῶν Ἑλλήνων, καὶ κατ' αὐτὸ τοῦτο νῦν συνεληλυθότας τῆς τε Ἑλλάδος εἰς αὐτὸ τὸ πρυτανεῖον τῆς σοφίας καὶ αὐτῆς τῆς πόλεως εἰς τὸν μέγιστον καὶ ὀλβιώτατον οἶκον τόνδε, μηδὲν τούτου τοῦ ἀξιώματος ἄξιον ἀποφήνασθαι, ἀλλ' ὥσπερ τοὺς φαυλοτάτους τῶν ἀνθρώπων διαφέρεσθαι ἀλλήλοις. ἐγὼ e μὲν οὖν καὶ δέομαι καὶ συμβουλεύω, ὦ Πρωταγόρα τε καὶ Σώκρατες, συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν

337 d 6. νόμος: the sophists often appealed, in support of their view of right, to a passage of Pindar (*Frag. inc.* 151 Boeckh, 169 Bgk.) *νόμος ὁ πάντων βασιλεὺς θνατῶν τε καὶ ἀθανάτων ἄγει δικαίων τὸ βιαιότατον ὑποφέρτατον χειρί (does, and makes just, that which is most violent, with supreme hand)*, understanding by this the law of nature. *Cf. Gorg.* 484 b, 488 b. — πολλὰ ἀντ.: *often forces unnatural connections, i.e.* of ordinary and superior natures in the state.

10. πρυτανεῖον: was originally probably in most Greek cities the public building devoted to the Prytanis, the highest official, where was also the sanctuary of the Ἑστία, the sacred state-hearth, so that it formed the heart and centre of the city. Athens therefore is called here and by Theopompus (Athen. vi. 254 b) τὸ πρυτανεῖον τῆς Ἑλλάδος, in the same sense in which a Pythian oracle (Ael. *V. H.* iv. 6) called her τὴν κοινὴν ἑστίαν τῆς Ἑλλάδος, Pindar (*Frag.* 54) Ἑλλάδος ἕρεισμα, Thucydides (*Anth.* vii. 45) Ἑλλάδος Ἑλλάς, others τὸ τῆς Ἑλλάδος μουσεῖον. — The solemn, pompous, and at the same time flattering style of Hippias's words is doubtless true to 337 d the life.

15. Hippias compares himself and e the rest of the company to arbitrators, umpires, freely chosen by the contending parties. It is the office of these umpires to persuade both parties (here, Socrates and Protagoras) to moderate their demands and to unite upon some intermediate course. συμβαίνειν and συμβιβάζειν are here the technical expressions (*cf.* Thuc. ii. 29 ξυνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς Ἀθηναίοις). ὑπό is used because συμβῆναι has a pass. sense. See H. 830. — The peculiar transposition of the words, for ὑφ' ἡμῶν ὥσπερ ὑπὸ διαιτητῶν, is very freq. in Plato in such comparisons. *Cf. Rep.* iii. 414 e *δεῖ δὴ περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἐν ᾗ οἰκεῖ βουλεύεσθαι, vii.* 520 e *ὡς ἐπ' ἀναγκαῖον αὐτὸν ἕκαστος οἴσει τὸ ἄρχειν (will take office), viii.* 545 e *ὡς νῦν παῖδας ἡμᾶς παιζόντας (viz. τὰς Μούσας), Theaet.* 170 a *ὥσπερ νῦν ὑπὸ θεοῦ ἔχων τοὺς ἐν ἀφόβοις ἄρχοντας look up to their commanders in such peril as to gods.* — ὑπὸ συμβῆναι in this sense almost always stands absolutely, *εἰς τὸ μέσον* is most simply connected with *συμβιβάζοντες*.

[redacted]

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συμβιβαζόντων εἰς τὸ μέσον καὶ μήτε σὲ τὸ ἀκριβὲς 338
τοῦτο εἶδος τῶν διαλόγων ζητεῖν τὸ κατὰ βραχὺ λίαν,
εἰ μὴ ἡδὺ Πρωταγόρᾳ, ἀλλ' ἐφεῖναι καὶ χαλάσαι τὰς
ἡνίας τοῖς λόγοις, ἵνα μεγαλοπρεπέστεροι καὶ εὐσχημονέ-
στεροι ἡμῖν φαίνωνται, μήτ' αὖ Πρωταγόραν πάντα κά-
λων ἐκτείναντα, οὐρίᾳ ἐφέντα, φεύγειν εἰς τὸ πέλαγος
τῶν λόγων, ἀποκρύψαντα γῆν, ἀλλὰ μέσον τι ἀμφοτέρους
τεμεῖν. ὡς οὖν ποιήσετε, καὶ πείσεσθέ μοι ῥαβδοῦχον καὶ b

338 a 17. λίαν: belongs to ζητεῖν, and stands at the end of the clause because it is emphatic.

20. φαίνωνται: *come into view, present themselves.* *Cf.* *Euthyd.* 288 e εἶναι γάρ τι αὐτοῖν πάγκαλον φανεῖσθαι, ἐπειδὰν ἄρξωνται σπουδάζειν *for I think some great beauty will appear in the two, when they begin to be in earnest,* 294 a ὅτι δυνησοντὸν λόγους καὶ ἀγαθὸν μέγα σοφὸν εἶναι. — As this refers only to Socrates's words, it cannot have ἡμῖν with the Mss. ἡμῖν is ethical dat. — πάντα πάλων ἐκτείναντα: (or σείων, ἐφέντα, πάντων, ἐκλύσειν), like οὐρίᾳ ἐφέντα and ἀνατρέπτων γῆν, a nautical expression, "letting out all the ropes, that hold and stretch the sails, as long as possible," *i.e. setting every sail.* Then figuratively, *cf.* Schol. on Plato ii., p. 466 Bk. παροιμία ἐπὶ τῶν πάσῃ προθυμίᾳ χρωμένων. *Cf.* Eur. *Med.* 278 ἐκ γὰρ ἐξῶσαι πάντα δὴ πάλων, Ar. *Eq.* 756 νῦν δή σε πάντα δεῖ πάλων ἐξιέναι σεαυτοῦ, Zenobius v. 62.

21. οὐρίᾳ ἐφέντα: Ovid *Met.* xv. 176 (Pythagoras speaks), et quoniam magne feror aequore plenaque ventis | vela dedi. ἐφέντα is intr., see on 336 a. — πέλαγος: a freq. comparison. *Cf.* *Rep.* v. 453 d εἰκὸς γὰρ καὶ ὑμῖν πανταχοῦ (must swim) καὶ πολλαχοῦ σὺν ζόφῳ ἐν τοῦ λόγου, *Symp.* 210 d ἐπὶ τὸ πολὺ πέλαγος τετραμμένος τοῦ καλοῦ, *Polit.* 273 d ἵνα μὴ χειμασθεὶς (*tempest-tossed*) εἰς τὸν τῆς ἀνομοιότητος ἄπειρον ὄντα τόπον ἔλθῃ, Cic. *Tusc.* 4, 9 statimne nos vela facere, an quasi e porta egredientes paullulum remigare.

22. ἀποκρύψαντα: *cause to disappear, lose from sight.* *Cf.* Thuc. v. 65. 6 ἀνεῖδη ἐκεῖνοι ἀπόντας ἀποκρύψαν (*sc.* αὐτούς), Luc. *V. H.* ii. 38 ἐπεὶ δὲ ἀπεκρύψαμεν αὐτούς, Verg. *Aen.* iii. 291 protinus aërias Phaeacum abscondimus arces.

23. τεμεῖν: freq. of the way, course, *open, take, pursue* (like Lat. secare). *Cf.* *Polit.* 262 b διὰ μέσου δὴ ἀσφαλέστερον λίαν τέμνονται, *Legg.* vii. 803 e καθάπερ ὁδοὶ τέτμηνται. — ὡς: equiv. to οὕτως, elsewhere in prose, only after ὡς, ὅστερ (see on 326 d); yet this use is also found in Thuc. iii. 37 ὡς οὖν χρὴ καὶ ἡμᾶς ποιοῦντας παραινεῖν. — The imperative force of the fut. ind. corresponds to the assumption and confidence of Hippias. — ῥαβδοῦχον: it was very appropriate for Hippias the *Elean* to multiply terms for the directors and judges of contests, and thus to embellish his discourse. The ῥαβδοῦχοι or ῥαβδοφόροι are seen on all vases in pictures of gymnastic contests. On ἀγωνόθητης and βραβευτής *cf.* *Legg.* xii. 949 a καὶ γραμματῶν τε καὶ ἀγωνοθετῶν ἄλλων

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ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, ὃς ὑμῖν φυλάξει τὸ μέ-
τριον μῆκος τῶν λόγων ἑκατέρου.

XXV. Ταῦτα ἤρεσε τοῖς παροῦσι, καὶ πάντες ἐπῄνεσαν,
καὶ ἐμέ τε ὁ Καλλίας οὐκ ἔφη ἀφήσειν καὶ ἑλέσθαι ἐδέ-
οντο ἐπιστάτην. εἶπον οὖν ἐγὼ ὅτι αἰσχρὸν εἴη βραβευ-
τὴν ἑλέσθαι τῶν λόγων. εἴτε γὰρ χείρων ἔσται ἡμῶν ὁ
αἱρεθείς, οὐκ ὀρθῶς ἂν ἔχοι τὸν χείρω τῶν βελτιόνων
ἐπιστατεῖν, εἴτε ὁμοῖος, οὐδ' οὕτως ὀρθῶς· ὁ γὰρ ὁμοῖος
ἡμῖν ὁμοῖα καὶ ποιήσει, ὥστε ἐκ περιττοῦ ᾑρήσεται.
ἀλλὰ δὴ βελτίονα ἡμῶν αἱρήσεσθε. τῇ μὲν ἀληθείᾳ, ὡς e
ἐγῷμαι, ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώ-
τερόν τινα ἑλέσθαι· εἰ δὲ αἱρήσεσθε μὲν μηδὲν βελτίω,
φήσετε δέ, αἰσχρὸν καὶ τοῦτο τῷδε γίγνεται, ὥσπερ φαύλῳ
ἀνθρώπῳ ἐπιστάτην αἱρεῖσθαι, ἐπεὶ τό γ' ἐμὸν οὐδέν
μοι διαφέρει. ἀλλ' οὑτωσὶ ἐθέλω ποιῆσαι, ἵν', ὃ προθυ-
μεῖσθε, συνουσία τε καὶ διάλογοι ἡμῖν γίγνωνται. εἰ μὴ
βούλεται Πρωταγόρας ἀποκρίνεσθαι, οὗτος μὲν ἐρωτάτω, d
ἐγὼ δὲ ἀποκρινοῦμαι, καὶ ἅμα πειράσομαι αὐτῷ δεῖξαι
ὡς ἐγώ φημι χρῆναι τὸν ἀποκρινόμενον ἀποκρίνεσθαι·
ἐπειδὰν δὲ ἐγὼ ἀποκρίνωμαι ὁπόσ' ἂν οὗτος βούληται

338 b ἀγωνοθέτας καὶ βραβέας. Finally πρύτανις, an old word, *president*, was also doubtless the proper name of the one who arranged the contests. These presidents were selected either by those who instituted the respective games, or by the combatants themselves. In Socrates's words which follow, these methods of selection run into each other.

XXV. 2. τά: see on 325 b, l. 27.

7. ᾑρήσεται: the fut. pf. with temporal aug. is very rare.

e 8. ἀλλὰ δή: introduces objections raised by others, like the Lat. at. *Cf.* *Apol.* 37 c ἀλλὰ δὴ φυγῇ τιμήσομαι; *Crito* 54 a ἀλλὰ δὴ τῶν παίδων ἕνεκα 338 c βούλει ζῆν;

9. ἀδύνατον ὑμῖν: *sc.* αἱρεῖσθαι βελτίονα ὑμῶν, from which then naturally ὥστε . . . ἑλέσθαι would result. In other cases ὥστε at times immediately follows ἔστι, δυνατόν, ἐνδέχεται. *Cf.* Lys. xx. 24 ὑμῖν δ' οὐκ ἦν, ὥστ' ἐλθόντα, Plato *Phaedr.* 260 d τὸ δύνασθαι ὥστε ἀγωνιστὴν τέλεον γενέσθαι, *Polit.* 295 a ἐνδοὺς ὥστε διὰ βίου προστάττειν.

12. τό γ' ἐμόν: *for my part, so far as I am concerned.* Frequent in Plato. *Cf.* *Soph.* 237 b τὸ μὲν ἐμὸν ὅτῳ βούλει τίθεσο.

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ἐρωτᾶν, πάλιν οὗτος ἐμοὶ λόγον ὑποσχέτω ὁμοίως. ἐὰν
20 οὖν μὴ δοκῇ πρόθυμος εἶναι πρὸς αὐτὸ τὸ ἐρωτώμενον
ἀποκρίνεσθαι, καὶ ἐγὼ καὶ ὑμεῖς κοινῇ δεησόμεθα αὐτοῦ
ἅ περ ὑμεῖς ἐμοῦ, μὴ διαφθείρειν τὴν συνουσίαν. καὶ
ὀρθῶς
οὐδὲν δεῖ τούτου ἕνεκα ἕνα ἐπιστάτην γενέσθαι, ἀλλὰ πάν-
τες κοινῇ ἐπιστατήσετε. Ἐδόκει πᾶσιν οὕτω ποιητέον
25 εἶναι. καὶ ὁ Πρωταγόρας πάνυ μὲν οὐκ ἤθελεν, ὅμως δὲ
ἠναγκάσθη ὁμολογῆσαι ἐρωτήσειν, καὶ ἐπειδὰν ἱκανῶς ἐρω-
τήσῃ, πάλιν δώσειν λόγον κατὰ σμικρὸν ἀποκρινόμενος.

XXVI. Ἤρξατο οὖν ἐρωτᾶν οὑτωσί πως. Ἡγοῦμαι,
ἔφη, ὦ Σώκρατες, ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος
εἶναι περὶ ἐπῶν δεινὸν εἶναι· ἔστι δὲ τοῦτο τὰ ὑπὸ τῶν 338
ποιητῶν λεγόμενα οἷόν τ' εἶναι ξυνιέναι, ἃ τε ὀρθῶς πεποί-

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ηται καὶ ἃ μή, καὶ ἐπίστασθαι διελεῖν τε καὶ ἐρωτώμενον
λόγον δοῦναι. καὶ δὴ καὶ νῦν ἔσται τὸ ἐρώτημα περὶ τοῦ
αὐτοῦ μὲν περὶ οὗ περ ἐγώ τε καὶ σὺ νῦν δὴ διελεγόμεθα,
περὶ ἀρετῆς, μετενηνεγμένον δὲ εἰς ποίησιν· τοσοῦτον
μόνον διοίσει. λέγει γάρ που Σιμωνίδης πρὸς Σκόπαν,
τὸν Κρέοντος υἱὸν τοῦ Θετταλοῦ, ὅτι

Ἄνδρ' ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπόν, b
χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ
ψόγου τετυγμένον.

338 a 19. λόγον ὑποσχέτω: *render account, i.e.* defend his position. *Cf. Gorg.* 466 a τούτων δὲ πέρι εἰ ἀμφισβητεῖς, ἕνα λόγον ὑποσχεῖν λόγον, Xen. *Mem.* iv. 4. 9 ἀρκεῖ γὰρ ὅτι τῶν ἄλλων κατηγελᾷς (*for it is enough for you that you ridicule the others*) ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δ' οὐδενὶ θέλων ὑπέχειν λόγον.

b 22. διαφθείρειν: *cf.* 360 a, *Symp.* 174 b ἵνα καὶ τὴν παροιμίαν διαφθείρωμεν μεταβάλλοντες *that we may spoil the proverb by changing it.*

24. ἔδοξεν πᾶσιν: they offered a facile acquiescence, *cf.* ταῦτα ἤρεσε αὐτῇ. above.

XXVI. 1. ἡγοῦμαι αὐτί.: the sophists were the first to make language the object of scientific examination and discussion. This was occasioned by, and in its turn promoted, the exegesis and criticism of the poets, who thus became the favorite theme of conversation in cultivated circles. This appears in Socrates's remarks in 347 c, and in the amusing scenes in Ar. *Ran.* 1099 ff. It was often, however, the sole aim of the sophists, through the pointing out of faults in form or contents, to exhibit their own superiority to these writers. Thus Protagoras censured the imv. in μῆνιν ἄειδε θεά, and the fem. form οὐλομένην (*cf.* Arist. *Poet.* 19, Soph. *El.* 14), and Hippias boasted his knowledge of the poets (*cf.* 347 a, Cic. *de Or.* iii. 127); see the dialogue *Hipp. Mi.* and Introd. p. 16 f. Isocrates says XII. 18 τινὲς μοι τῶν ἐντυγχανόντων ἔλεγον ὡς ἐν τῷ Λυκείῳ συγγιγνόμενοι τρεῖς ἢ τέτταρες τῶν ἀγελαίων (*common sort of*) σοφιστῶν καὶ πάντα φασκόντων εἰδέναι διαλέγοιντο περί τε τῶν ἄλλων ποιητῶν καὶ τῆς Ἡσιόδου καὶ τῆς Ὁμήρου ποιήσεως.

338 b 3. περὶ ἐπῶν: this and also ὀρθῶς were probably expressions characteristic of Protagoras, *cf.* 342 a. As to his ἀρθοέπεια, so called in *Phaedr.* 267 c, see Introd. p. 4.

339 a 5. διελεῖν: *analyze, explain. Cf.* 314 b διελέσθαι, *Hipp. Ma.* 285 c ἃ σὺ ἀκριβέστατα ἐπίστασαι ἀνθρώπων διαιρεῖν, περί τε γραμμάτων συνάμεως καὶ συλλαβῶν, *Charm.* 163 d καὶ γὰρ Προδίκου μοῦσα τινὰ ἀκήκοεν περὶ ὀνομάτων διαιρούντος. But in 340 a, 341 c it is *distinguish.*

7. νῦν δή: ἀρτίως ἢ μικρὸν ἔμπροσθεν, Photius *Lex.* p. 305, 9, *cf.* Poll. i. 72, when used with an impf. (otherwise in 349 a). The contrast is marked, as here, by νῦν or νῦν δέ, *cf.* 340 b νῦν δὴ εἶναι . . . νῦν σκέπτει, *Legg.* iii. 683 e ἢ νῦν δὴ μὲν τούτοις παρηντιάσαμεν τοῖς λόγοις οἵοις ταῦτ' ἐτίθεμεν, νῦν δ' ἐπιλελήσμεθα *or did we a little while ago, coming to these principles, lay them down thus, and now have we forgotten them?* the comic poet Magnes (Meineke *Com. Frag.* ii. 10) εἰκέ μοι· νῦν δὴ μὲν ὕμνος μὴ γεγονέναι, νῦν δὲ φῆς; After the interruption, the contrast of the earlier with the later (νῦν ἔσται) could not be expressed by νῦν διαλεγόμεθα (the reading of the Mss.).

9. περὶ Σκόπαν: "in a poem in honor of Scopas." The Scopadae, a princely family of Thessaly, allied with the Aleuadae, were dynasts in Crannon and Pharsalus. Of this family, Diactorides was among the suitors for the daughter of Clisthenes in Sicyon (Hdt. vi. 127), and a Scopas, according to Diogenes Laërtius, ii. 25, invited Socrates to his residence. Simonides, as Gorgias at a later day, was often the guest of the Scopadae, and composed several poems in their honor. These included an epinician ode (in which he celebrated the Dioscuri, Cic. *de Or.* ii. 86, Quint. xi. 2. 11 ff.), the poem before us (whether an epinician ode or a scolion see Introd. p. 19), and a threnos when a great part of the family perished, at a triumphal feast, by the fall of the roof of the banqueting hall (Bergk *Poet. Lyr.* iii. 384[4]). To meet the ἀπορία, the criticism of Protagoras, several answers are now ready; namely, the first attempted explanation by Socrates, the one by Prodicus, the second by Socrates, and the barely intended one by Hippias. See Introd. pp. 11 f.

339 b 12. τετράγωνον: *firm and unchangeable, perfect.* This meaning is derived from the use of the Pythagoreans, with whom the number four (τετρακτύς) and the square were symbols of the permanent, perfect, divine. *Cf.* δοκεῖ δὲ καὶ τοῖς Πυθαγορείοις (sc. τὸ τετράγωνον) εἰκόνα φέρειν τῆς θείας

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τοῦτο ἐπίστασαι τὸ ᾄσμα, ἢ πᾶν σοι διεξέλθω; Καὶ ἐγὼ εἶπον ὅτι Οὐδὲν δεῖ· ἐπίσταμαί τε γὰρ καὶ πάνυ μοι τυγχάνει μεμελημένον τοῦ ᾄσματος. Εὖ, ἔφη, λέγεις. πότερον οὖν καλῶς σοι δοκεῖ πεποιῆσθαι καὶ ὀρθῶς, ἢ οὔ; Πάνυ, ἔφην ἐγώ, καλῶς τε καὶ ὀρθῶς. Δοκεῖ δέ σοι καλῶς πεποιῆσθαι, εἰ ἐναντία λέγει αὐτὸς αὑτῷ ὁ ποιητής; Οὐ καλῶς, ἦν δ' ἐγώ. Ὅρα δή, ἔφη, βέλτιον. Ἀλλ', ὦ- c γαθέ, ἔσκεμμαι ἱκανῶς. Οἶσθ' οὖν, ἔφη, ὅτι προϊόντος τοῦ ᾄσματος λέγει που·

Οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται
καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον· χαλεπὸν
φάτ' ἐσθλὸν ἔμμεναι.

ἐννοεῖς ὅτι ὁ αὐτὸς οὗτος καὶ τάδε λέγει κἀκεῖνα τὰ ἔμπροσθεν; Οἶδα, ἦν δ' ἐγώ. Δοκεῖ οὖν σοι, ἔφη, ταῦτα

339 b *σύστασις* (*the image of the divine nature*) Proclus on Euclidis *Elem.* p. 48 G, Boeckh *Philolaus*, 155. When *τετράγωνος* occurs later in the sense of our passage, it is a play on the verse of Simonides. So Arist. *Rhet.* iii. 11 *τὸν ἀγαθὸν ἄνδρα φάναι εἶναι τετράγωνον μεταφορά· ἅμφω γὰρ τέλεια.* Somewhat differently Varro (Pliny *N. H.* 34. 19) calls the figures (signa) of Polycletus quadrata, in contrast to those of Lysippus. *Cf.* in quadrum redigere.

16. *μεμελημένος*: *cf. Soph.* 227 a *τῇ τῶν λόγων μεθόδῳ συγγιγνομένῃ ἡ φαρμακοτεχνίας οὐδὲν ἧττον οὐδέ τι μᾶλλον τυγχάνει μέλον the dialectical art concerns itself neither less nor more with the use of the sponge than with the taking of physic.* — The usual impers. const. of *μέλει* is retained in the partic. with *τυγχάνει*.

18. Δοκεῖ δέ σοι κτλ.: this then is the *ἐρώτημα περὶ ἀρετῆς* proposed above.

20. *ὅρα*: *sc.* εἰ δοκεῖ καλῶς τε καὶ ὀρθῶς πεποιῆσθαι. 339 e

23. *νέμεται*: equiv. to *νομίζεται*. *Cf.* Soph. *O. T.* 1080 *ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων*, *Tr.* 483 *εἴ τι τῇδ' ἁμαρτίαν νέμεις*. Thus in prose form, *οὐδ' ὑπ' ἐμοῦ νομίζεται τοῦτο παρὰ Πιττακοῦ καίπερ σοφοῦ ὄντος ἀνδρὸς ἐμμελῶς* (321 e) *εἰρῆσθαι· χαλεπὸν ἐσθλὸν ἔμμεναι*. — According to Didymus, in the Schol. on Plato ii. 369 Bk., Pittacus, the ruler of Mytilene, uttered the famous saying, on hearing that Periander, formerly mild and a friend of the people, had become cruel. With Solon's saying, *χαλεπὰ τὰ καλά*, which Plato frequently quotes, *cf.* Zenobius vi. 38. — Simonides was fond of quoting the expressions of others, as of Homer and Stesichorus, *Frag.* 25 Schn., 53 Bgk.; of Homer, *Frag.* 60 Schn., 85 Bgk.; of Hesiod, *Frag.* 33 Schn., 58 Bgk., or of combating them, as he said of a thought of Cleobulus of Lindus (*Frag.* 10 Schn., 57 Bgk.)

St. p. 339.

ἐκείνοις ὁμολογεῖσθαι; Φαίνεται ἔμοιγε. Καὶ ἅμα μέντοι ἐφοβούμην μή τι λέγοι. Ἀτάρ, ἔφην ἐγώ, σοὶ οὐ d φαίνεται; Πῶς γὰρ ἂν φαίνοιτο ὁμολογεῖν αὐτὸς ἑαυτῷ ὁ ταῦτα ἀμφότερα λέγων, ὅς γε τὸ μὲν πρῶτον αὐτὸς ὑπέθετο χαλεπὸν εἶναι ἄνδρα ἀγαθὸν γενέσθαι ἀληθείᾳ, ὀλίγον δὲ τοῦ ποιήματος εἰς τὸ πρόσθεν προελθὼν ἐπελάθετο, καὶ Πιττακὸν τὸν ταὐτὰ λέγοντα ἑαυτῷ, ὅτι χαλεπὸν ἐσθλὸν ἔμμεναι, τοῦτον μέμφεταί τε καὶ οὐ φησιν ἀποδέχεσθαι αὐτοῦ τὰ αὐτὰ ἑαυτῷ λέγοντος; καίτοι ὁπότε τὸν ταὐτὰ λέγοντα αὐτῷ μέμφεται, δῆλον ὅτι καὶ ἑαυτὸν μέμφεται, ὥστε ἤτοι τὸ πρότερον ἢ ὕστερον οὐκ ὀρθῶς λέγει. Εἰπὼν οὖν ταῦτα πολλοῖς θόρυβον παρέσχε καὶ ἔπαινον τῶν ἀκουόντων. καὶ ἐγὼ τὸ μὲν πρῶτον, e ὡσπερεὶ ὑπὸ ἀγαθοῦ πύκτου πληγείς, ἐσκοτώθην τε καὶ ἰλιγγίασα εἰπόντος αὐτοῦ ταῦτα καὶ τῶν ἄλλων ἐπιθορυβησάντων· ἔπειτα, ὡς γε πρὸς σὲ εἰρῆσθαι τἀληθῆ,

339 e *μικροῦ φωτὸς δεῖσε βουλή*. So Pindar, *P.* iv. 277 and elsewhere, appealed to Homer.

28, 30. *ὁμολογεῖσθαι, ὁμολογεῖν*: of persons *ὁμολογεῖν τινι*, of things *ὁμολογεῖσθαί τινι*. *Cf. Crat.* 416 a *καὶ τοῦτο γὰρ τοῖς ἔμπροσθεν ὁμολογεῖται*, *Rep.* v. 457 c *τὸν λόγον αὐτὸν αὐτῷ ὁμολογεῖσθαι*. 339 d

29. *ἐφοβούμην . . . λέγοι*: *I was afraid there was something in what he said*.

31. *ὅς γε*: qui quidem, *cf.* 343 c, l. 13. See H. 1037, 1.

32. *ὑπέθετο*: strictly, *lay down a principle in order to reason from it*, then in general *maintain*. *Cf.* 361 b *ὑποθέμενος*. Similarly 343 c *ὑποκείσεται*, and 359 a *ὑποκειμένων*.

33. *εἰς τὸ πρόσθεν προελθών*: freq. of a road or an investigation; so *προϊέναι*. *Cf. Legg.* iii. 683 a *εἰς δὴ τὸ πρόσθεν προελθοῦσιν ὅτι τοῦ νῦν ἐπιλελοίπεσαν ἡμῶν μύθου*, *Symp.* 174 d *κελεύων (Σωκράτη) προϊέναι εἰς τὸ πρόσθεν* (*forwards*), *Gorg.* 497 a *καὶ πρόσιθί γε ὅτι εἰς τοὔμπροσθεν*, below, 357 d *εἰς τὸ πρόσθεν ὅτι ἀμολογήκατε*, *Soph.* 258 c *εἰς τὸ πρόσθεν ὅτι ζητήσαντες*. 339 e

38. *τὸ πρότερον*: adv.

39. *παρέσχε*: *called out*.

41. *ἐστιρεὶ . . . πληγείς*: a contest of opinions is often compared to a boxing match, in which stunning blows would be received in the face. *Cf. Euthyd.* 303 a *ἐγὼ μὲν οὖν ὕστερον πληγεὶς ὑπὸ τοῦ λόγου ἐκείμην ἄφωνος*, *Phil.* 22 c *ἔμοιγε δοκεῖ νῦν ἡδονὴ σοι πεπτωκέναι καθαιρεῖ πληγεῖσα ὑπὸ τῶν νῦν δὴ λόγων*. 339 e

42. *Ἰλιγγίασα*: *cf. Gorg.* 486 b *ἰλιγγιᾷς ἂν καὶ χασμῷο* (*gape*) *οὐκ ἴσχων ὅ τι εἴποις*, *Lys.* 216 c.

43. *σέ*: i.e. the *ἕταιρος* mentioned in the opening of the dialogue, *cf.* 309 a ff.

St. p. 339.

ὥνα μοι χρόνος ἐγγένηται τῇ σκέψει τί λέγοι ὁ ποιητής,
45 τρέπομαι πρὸς τὸν Πρόδικον, καὶ καλέσας αὐτόν, Ὦ Πρόδικε, ἔφην ἐγώ, σὸς μέντοι Σιμωνίδης πολίτης· δίκαιος εἶ βοηθεῖν τῷ ἀνδρί. δοκῶ οὖν μοι ἐγὼ παρακαλεῖν σέ, 340
ὥσπερ ἔφη Ὅμηρος τὸν Σκάμανδρον πολιορκούμενον ὑπὸ τοῦ Ἀχιλλέως τὸν Σιμόεντα παρακαλεῖν, εἰπόντα·

50 φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
σχῶμεν.

ἀτὰρ καὶ ἐγὼ σὲ παρακαλῶ, μὴ ἡμῖν ὁ Πρωταγόρας τὸν Σιμωνίδην ἐκπέρσῃ. καὶ γὰρ οὖν καὶ δεῖται τὸ ὑπὲρ Σιμωνίδου ἐπανόρθωμα τῆς σῆς μουσικῆς, ἥ τό τε βούλε-
55 σθαι καὶ ἐπιθυμεῖν διαιρεῖς ὡς οὐ ταὐτὸν ὄν, καὶ ἃ νῦν δὴ εἶπες πολλά τε καὶ καλά. καὶ νῦν σκόπει, εἴ σοι b συνδοκεῖ ὅ περ ἐμοί. οὐ γὰρ φαίνεται ἐναντία λέγειν αὐτὸς αὐτῷ Σιμωνίδης. σὺ γάρ, ὦ Πρόδικε, προαπόφηναι τὴν σὴν γνώμην· ταὐτόν σοι δοκεῖ εἶναι τὸ γενέσθαι

339 e 44. ἐγγίνηται: *cf. Phaedo* 86 e *χρόνου ἐγγενομένου*. — λέγοι: opt. after a historical present. See G. 201 Rem.

339 a 47. παρακαλεῖν: usually *δοκῶ μοι* (*I am resolved*) takes the inf. fut. (*cf. Theaet.* 183 d *ἀλλά μοι δοκῶ οὐ πείσεσθαι αὐτῷ*), but the pres. is also used (*Phaedr.* 230 e *ἐγὼ μέν μοι δοκῶ κατανεῦσθαι I intend to lie down*, Ar. *Vesp.* 177 *ἀλλ' εἰσιέναι μοι τὸν ὄνον ἐξέργειν δοκῶ*). So here παρακαλεῖν is to be taken as inf. pres. since the action referred to is close at hand. The appeal is repeated after the clause introduced by ὥσπερ.

50. *Cf.* Hom. Φ 307 (Σκάμανδρος) *Σιμόεντι δὲ κέλευε· φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ | σχῶμεν, ἤν περ τάχα δῆτον μέγα Πριάμοιο ἄνακτος | ἀντήσωσ.'* Hence the unusual expression τὸν Σιμωνίδην ἐκπέρσῃ (*cf. Soph. Tr.* 1194 *πυρᾶς δὲ πῶς ἄπυρα ἐκπερᾶν πάρεστι;* Lobeck on *Aias* 1106) and the preceding πολιορκούμενον. This latter word is used figuratively in *Rep.* v. 453 a *ἵνα μὴ ἔρημα τὰ τοῦ ἑτέρου λόγου πολιορκῆται that the opposite view may not be besieged without defenders.*

53. ὑπέρ: Socrates's correction of the view of Protagoras will be at once a defence of Simonides.

54. μουσικῆς: used at times by Plato of all intellectual effort and knowledge (*cf. Rep.* ii. 376 e *μουσικῆς δ' εἰπὼν τίθῃς λόγους but when you say this, do you include literature in music?*), esp. poetry and philosophy (*cf. Phaedo* 61 a *ὁ τῆς φιλοσοφίας μὲν οὔσης μεγίστης μουσικῆς*). Here, somewhat sarcastically, it denotes the knowledge of synonyms, *cf.* 337 a ff.

55. διαιρεῖς: Socrates had often heard Prodicus's expositions, see on 341 a, l. 15.

St. p. 340.

60 καὶ τὸ εἶναι, ἢ ἄλλο; Ἄλλο νὴ Δί', ἔφη ὁ Πρόδικος. Οὐκοῦν, ἔφην ἐγώ, ἐν μὲν τοῖς πρώτοις αὐτὸς ὁ Σιμωνίδης τὴν ἑαυτοῦ γνώμην ἀπεφήνατο, ὅτι ἄνδρα ἀγαθὸν ἀληθείᾳ γενέσθαι χαλεπὸν εἴη; Ἀληθῆ λέγεις, ἔφη ὁ e
Πρόδικος. Τὸν δέ γε Πιττακόν, ἦν δ' ἐγώ, μέμφεται οὐχ
65 ὡς οἴεται Πρωταγόρας ταὐτὸν ἑαυτῷ λέγοντα, ἀλλ' ἄλλο. οὐ γὰρ τοῦτο ὁ Πιττακὸς ἔλεγε χαλεπόν, γενέσθαι ἐσθλόν, ὥσπερ ὁ Σιμωνίδης, ἀλλὰ τὸ ἔμμεναι· ἔστι δὲ οὐ ταὐτόν, ὦ Πρωταγόρα, ὥς φησι Πρόδικος ὅδε, τὸ εἶναι καὶ τὸ γενέσθαι. εἰ δὲ μὴ τὸ αὐτό ἐστι τὸ εἶναι τῷ
70 γενέσθαι, οὐκ ἐναντία λέγει ὁ Σιμωνίδης αὐτὸς αὐτῷ. καὶ ἴσως ἂν φαίη Πρόδικος ὅδε καὶ ἄλλοι πολλοί, καθ' d
Ἡσίοδον, γενέσθαι μὲν ἀγαθὸν χαλεπὸν εἶναι· τῆς γὰρ ἀρετῆς ἔμπροσθεν τοὺς θεοὺς ἱδρῶτα θεῖναι· ὅταν δέ τις αὐτῆς εἰς ἄκρον ἵκηται, ῥηιδίην δὴ πειτα πέλειν,
75 χαλεπήν περ ἐοῦσαν, ἑκτῆσθαι.

XXVII. Ὁ μὲν οὖν Πρόδικος ἀκούσας ταῦτα ἐπῄνεσέ με· ὁ δὲ Πρωταγόρας, Τὸ ἐπανόρθωμά σοι, ἔφη, ὦ Σώκρατες,

340 e 66. Const., *ὁ Πιττακὸς τὸ χαλεπὸν οὐκ ἔλεγε τοῦτο, γενέσθαι ἐσθλόν, ἀλλὰ τὸ ἔμμεναι, sc. ἐσθλόν.* The inf. is used with equal freq. with and without the art. after this use of τοῦτο. *Cf.* also *Gorg.* 489 d *πάλαι τοιαῦτά τοιοῦτόν τί σε λέγειν τὸ πρᾶττον.*

71. Socrates ascribes this view only to Prodicus and others, not to himself, as he already has in mind his own later exposition. There is at the same time an allusion here to Prodicus's 'Choice of Heracles' in connection with which Xenophon also, *Mem.* ii. 1. 20, quotes the passage of Hesiod.

d 72. τῆς γὰρ κτλ.: *cf.* Hes. *Ἔργα* 287 ff. *τὴν μέν τοι κακότητα καὶ ἱλαδὸν (in abundance) ἔστιν ἑλέσθαι | ῥηιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει. | τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν | ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν | καὶ τραχὺς τὸ πρῶτον· ἐπὴν δ' ἐς ἄκρον ἵκηται, | ῥηιδίη δίφρεια πέλει, χαλεπὴ περ ἰοῦσα.* The passage is cited also in *Rep.* ii. 364 e. Simonides himself had said (*Frag.* 32 Schn., 58 Bgk.) *ἔστι τις λόγος τὰν ἀρετὰν παλαιοῖς δυσμαθέστοις ἐπὶ πέτραις.*

75. ἑκτῆσθαι: added by Plato (*cf.* 340 e) to explain ῥηιδίην. After vowels Plato uses κεκτῆσθαι, after consonants both ἑκτῆσθαι and κεκτῆσθαι.

XXVII. 2. ἐπανόρθωμα: Socrates is making a *defence* of Simonides against attack, not a *correction* of error. His reply however εἰμί ... ἰατρός falls in with Protagoras's μεῖζον ἁμάρτημα κτλ. *Cf.* a above.

St. p. 340.

μεῖζον ἁμάρτημα ἔχει ἢ ὁ ἐπανορθοῖς. Καὶ ἐγὼ εἶπον, Καλὸν ἄρα μοι εἴργασται, ὡς ἔοικεν, ὦ Πρωταγόρα, καὶ ε εἰμί τις γελοῖος ἰατρός· ἰώμενος μεῖζον τὸ νόσημα ποιῶ. Ἀλλ' οὕτως ἔχει, ἔφη. Πῶς δή; ἦν δ' ἐγώ. Πολλὴ ἄν, ἔφη, ἀμαθία εἴη τοῦ ποιητοῦ, εἰ οὕτω φαῦλόν τί φησιν εἶναι τὴν ἀρετὴν ἐκτῆσθαι, ὃ ἐστι πάντων χαλεπώτατον, ὡς ἅπασι δοκεῖ ἀνθρώποις. Καὶ ἐγὼ εἶπον, Νὴ τὸν Δία, εἰς καιρόν γε παρατετύχηκεν ἡμῖν ἐν τοῖς λόγοις Πρόδικος ὅδε. κινδυνεύει γάρ τοι, ὦ Πρωταγόρα, ἡ Προδίκου σοφία θεία τις εἶναι πάλαι, ἤτοι ἀπὸ Σιμωνίδου 341 ἀρξαμένη, ἢ καὶ ἔτι παλαιοτέρα. σὺ δὲ ἄλλων πολλῶν ἔμπειρος ὢν ταύτης ἄπειρος εἶναι φαίνει, οὐχ ὥσπερ

340 e 4. καιόν: subst. (without τι) as *Gorg.* 518 e καὶ σὺ νῦν ἐμοιέτατον τούτῳ ἐργάζει, or in the exclamation of those initiated in the Orphic-Bacchic mysteries (Dem. *de Cor.* 259), ἔφυγον κακόν, εὗρον ἄμεινον, and in the common phrases, δεινὸν λέγειν (Ar. *Lysistr.* 499), γελοῖον πάσχειν (*Rep.* vii. 536 b) *etc.* — μοί: for the dat. of the agent, see G. 188, 3; H. 769.

5. ἰάμενος . . . ποιῶ: the expression was proverbial, μὴ καλὸν κακῷ ἰᾶσθαι. *Cf.* Hdt. iii. 53 μὴ τῷ κακῷ τὸ κακὸν ἰᾶσθαι, Thuc. v. 65 ἐνεβόησεν ὅτι δεινοῖεν κακὸν κακῷ ἰᾶσθαι, Soph. *Aj.* 362 μὴ κακὸν κακῷ δίδου | ἄχος γὰρ ἄλλου τὸ τέρμα τῆς ἔνης τίθει δὲ καὶ, *adding ill as a remedy to ill, make the woe of thy calamity the greater*, the comic poet in Plut. *Mor.* 523 c τὸ φάρμακόν σου τὴν νόσον μείζω ποιεῖ. The const. is an 'epexegetic asyndeton,' as in 339 e δίκαιος εἶ, 342 d ἀμφισβητοῦντα, 343 e εἰκότα . . . μεταμελόμενον ποιοῦσθαι.

6. πολλὴ ἂν ἀμαθία εἴη κτλ.: it seemed not to occur to Protagoras, 340 e although believing ἀνδρὶ πάσδειας μέγιστον μέρος εἶναι περὶ ἐπῶν δεινὸν εἶναι (*cf.* 339 a), to consider the argument of the poem as a whole, or to refute Socrates by a critical examination and comparison of its parts. Nor again did he cite other passages from his favorite poet, to establish the doctrine of the latter respecting virtue. His method here is the same which he uses elsewhere, *cf.* 324 a αὐτό σε διδάξει and ἔστιν μὴ ἄσπερ θηρίον ἀλογίστως τιμωρεῖται, where, without any scientific treatment of the doctrine of punishment, he falls back upon 'common sense.' This mode of exegesis proved, as it has often done since, to be unsafe, when placed in the hands of an opponent.

12. θεία: *cf.* 315 e, l. 26. — πάλαι: 341 a alludes ironically to Protagoras's claim that the sophist's art was of great antiquity, 316 d. Socrates says that Simonides, like Prodicus, had distinguished synonyms (γνώσθαι, ἡμεῖναι).

St. p. 341.

15 ἐγὼ ἔμπειρος διὰ τὸ μαθητὴς εἶναι Προδίκου τουτουί. καὶ νῦν μοι δοκεῖς οὐ μανθάνειν ὅτι καὶ τὸ χαλεπὸν τοῦτο ἴσως οὐχ οὕτω Σιμωνίδης ὑπελάμβανεν, ὥσπερ σὺ ὑπολαμβάνεις, ἀλλ' ὥσπερ περὶ τοῦ δεινοῦ Πρόδικός με οὑτοσὶ νουθετεῖ ἑκάστοτε, ὅταν ἐπαινῶν ἐγὼ ἢ σὲ ἢ ἄλ-
20 λον τινὰ λέγω ὅτι Πρωταγόρας σοφὸς καὶ δεινός ἐστιν ἀνήρ, ἐρωτᾷ εἰ οὐκ αἰσχύνομαι τἀγαθὰ δεινὰ καλῶν. τὸ b γὰρ δεινόν, φησί, κακόν ἐστιν· οὐδεὶς γοῦν λέγει ἑκάστοτε δεινοῦ πλούτου οὐδὲ δεινῆς εἰρήνης οὐδὲ δεινῆς

341 a 15. ἔμπειρος: sc. εἰμί, for with οὐχ ὥσπερ (in the sense of *while*) the clause with ὥσπερ is always formed independently, preceded by simply οὐχ, while the pred. of the clause with οὐχ, (here ἔμπειρος εἶναι) is supplied from that with ὥσπερ. *Cf. Symp.* 179 e οὐχ (sc. ἐτίμησαν) ὥσπερ Ἀχιλλέα ἐτίμησαν καὶ εἰς μακάρων νήσους ἐνέπεμψαν, 189 c οὐχ (sc. οἷόν τ' ἂν ἐγίγνετο) ὥσπερ νῦν τούτων οὐδὲν γίγνεται περὶ αὐτόν *it would not be as now, when none of these things is done for him.* — Socrates calls himself a pupil of Prodicus also in *Crat.* 384 b, *Meno* 96 d, *Charm.* 163 d, always with special reference to the synonymic art, yet never without implied ridicule of the consequential pedantry with which Prodicus treated his doctrine. Here Socrates makes sport of him and his hobby, by first alluring him to the explanation of χαλεπόν by κακόν, and then suggesting that Prodicus did this in jest and for the sake of testing Protagoras.

18. ὥσπερ: should have been followed by οὕτω καὶ τὸ χαλεπὸν οἷ οἱ Κεῖοι κτλ., but this is postponed by the intervention at some length of the views of Prodicus upon δεινός. Here the clause ὅταν . . . λέγω, as though its main verb (νουθετεῖ) had not already preceded, is followed by another principal verb (ἐρωτᾷ), and then, instead of the expected and postponed clause οὕτω καὶ τὸ χαλεπὸν κτλ., the clause ἴσως οὖν κτλ. is added with anacoluthon. This intervention of a dependent clause between two main clauses is found also in Homer. *Cf.* also Plato *Theaet.* 172 d τοὺς λόγους ἐπὶ σχολῆς ποιοῦνται, ὥσπερ ἡμεῖς νυνὶ τρίτον ἤδη λόγον ἐκ λόγου μεταλαμβάνομεν, οὕτω κἀκεῖνοι *they follow out their reasonings at their leisure, just as we now have taken up a third point, one following naturally from another; so they, etc.*

20. σοφὸς καὶ δεινός: *cf. Theaet.* 154 d οἱ μὲν δεινοὶ καὶ σοφοὶ ἐγώ τε καὶ σὺ ἡμεν, 173 b δεινοί τε καὶ σοφοὶ γεγονότες, ὡς φασιν, Ar. *Ran.* 967 Θεραμένης; σοφὸς γ' ἀνὴρ καὶ δεινὸς εἰς τὰ πάντα, and frequently thus. On account of its derivation, Prodicus will not allow the use of δεινός as a word of commendation (*cf.* colloquial parallels in Eng.); but his theory makes itself ridiculous in thus opposing the living language.

23. δεινοῦ πλούτου κτλ.: *cf. Euthyd.* b 303 a συντυχὴς ὁ Ἡράκλειος καλοῦ λόγου, *Rep.* vi. 509 c Ἀπόλλων, δαιμονίας ὑπερ-

St. p. 341.

ὑγιείας, ἀλλὰ δεινῆς νόσου καὶ δεινοῦ πολέμου καὶ δεινῆς πενίας, ὡς τοῦ δεινοῦ κακοῦ ὄντος. ἴσως οὖν καὶ τὸ χαλεπὸν αὖ οἱ Κεῖοι καὶ ὁ Σιμωνίδης ἢ κακὸν ὑπολαμβάνουσιν ἢ ἄλλο τι ὃ σὺ οὐ μανθάνεις. ἐρώμεθα οὖν Πρόδικον· δίκαιον γὰρ τὴν Σιμωνίδου φωνὴν τοῦτον ἐρωτᾶν. τί ἔλεγεν, ὦ Πρόδικε, τὸ χαλεπὸν Σιμωνίδης; Κακόν, ἔφη. Διὰ ταῦτ' ἄρα καὶ μέμφεται, ἦν δ' ἐγώ, ὦ Πρόδικε, τὸν Πιττακὸν λέγοντα χαλεπὸν ἐσθλὸν ἔμμεναι, ὥσπερ ἂν εἰ ἤκουεν αὐτοῦ λέγοντος ὅτι ἐστὶ κακὸν ἐσθλὸν ἔμμεναι; Ἀλλὰ τί οἴει, ἔφη, λέγειν, ὦ Σώκρατες, Σιμωνίδην ἄλλο ἢ τοῦτο, καὶ ὀνειδίζειν τῷ Πιττακῷ ὅτι τὰ ὀνόματα οὐκ ἠπίστατο ὀρθῶς διαιρεῖν ἅτε Λέσβιος ὢν καὶ ἐν φωνῇ βαρβάρῳ τεθραμμένος; Ἀκούεις δή, ἔφην ἐγώ, ὦ Πρωταγόρα, Προδίκου τοῦδε. ἔχεις τι πρὸς ταῦτα λέγειν; Καὶ ὁ Πρωταγόρας, Πολλοῦ γε δεῖ, ἔφη, οὕτως ἔχειν, ὦ Πρόδικε· ἀλλ' ἐγὼ εὖ οἶδ' ὅτι καὶ Σιμωνίδης τὸ χαλεπὸν ἔλεγεν ὅπερ ἡμεῖς οἱ ἄλλοι, οὐ τὸ κακόν, ἀλλ' ὃ ἂν μὴ ῥᾴδιον ᾖ ἀλλὰ διὰ πολλῶν πραγμάτων γίγνηται. Ἀλλὰ καὶ ἐγὼ οἶμαι, ἔφην, ὦ Πρωταγόρα, τοῦτο λέγειν Σιμωνίδην, καὶ Πρόδικόν γε τόνδε

341 b βουλῇ. For the gen. of exclam., see G. 173, 3; H. 761.

c 32. φωνήν: *dialect*; so below, l. 36 ἐν φωνῇ βαρβάρῳ, and 346 d, l. 61. *Cf. Phaedo* 62 a Ἴττων Ζεύς, ἔφη, τῇ αὐτοῦ φωνῇ εἰπόν (Cebes was a Boeotian).

d 35. διαιρεῖν: this was just Prodicus's art. *Cf.* 340 a.

36. βαρβάρῳ: the Aeolic dialect might, in the time of Socrates and Plato, sound so strange to the Athenians, as to be termed, from an exclusive pride in the Attic literary style, βάρβαρος. *Cf.* Eust. on the *Il.*, p. 270. 36 διεμυθολόγουν (were *ridiculed*) δέ, φασίν, οἱ Ἕλληνες ὡς πολλῷ τῷ ῥ ἐν ταῖς ὁμιλίαις χρώμενοι. διὸ καὶ αὐτοί, καθὰ καὶ Ἥλιοι, βαρβαρόφωνοι ἐκαλοῦντο, ὡς ἐν ῥητορικῷ εὕρηται λεξικῷ. In the *Cratylus*, words and forms of the Aeolic and Doric dialects are often called ξενικά, *e.g.* 401 b. This judgment might without improbability be ascribed to Prodicus, who naturally spoke Attic, and to Simonides, whose language varied little from the Attic.

341 c 39. ἐγὼ εὖ οἶδ' ὅτι κτλ.: here again Protagoras leaves it for Socrates to refute this interpretation by citing other words from the poem. See below.

St. p. 341.

εἰδέναι, ἀλλὰ παίζειν καὶ σοῦ δοκεῖν ἀποπειρᾶσθαι, εἰ οἷός τ' ἔσει τῷ σαυτοῦ λόγῳ βοηθεῖν· ἐπεὶ ὅτι γε Σιμωνίδης οὐ λέγει τὸ χαλεπὸν κακόν, μέγα τεκμήριόν ἐστιν εὐθὺς τὸ μετὰ τοῦτο ῥῆμα· λέγει γὰρ ὅτι

θεὸς ἂν μόνος τοῦτ' ἔχοι γέρας.

οὐ δήπου τοῦτό γε λέγων, κακὸν ἐσθλὸν ἔμμεναι, εἶτα τὸν θεὸν φησι μόνον τοῦτο ἂν ἔχειν καὶ τῷ θεῷ τοῦτο γέρας ἀπένειμε μόνῳ· ἀκόλαστον γὰρ ἄν τινα λέγοι Σιμωνίδην Πρόδικος καὶ οὐδαμῶς Κεῖον. ἀλλ' ἅ μοι δοκεῖ διανοεῖσθαι Σιμωνίδης ἐν τούτῳ τῷ ᾄσματι, ἐθέλω σοι εἰπεῖν, εἰ βούλει λαβεῖν μου πεῖραν ὅπως ἔχω, ὃ σὺ 342 λέγεις τοῦτο, περὶ ἑτῶν· ἐὰν δὲ βούλῃ, σοῦ ἀκούσομαι. Ὁ μὲν οὖν Πρωταγόρας ἀκούσας μου ταῦτα λέγοντος, Εἰ

341 d 44. σοῦ: for the prolepsis, see on 313 b, l. 19. — δοκεῖν: redundant, as though οἶμαι had not preceded, although it depends upon the latter. *Cf. Soph.* 225 d δοκῶ μὲν τό γε ἀμελὲς τῶν οἰκείων (*the neglect of one's own affairs*) γιγνόμενον καλεῖσθαι κατὰ γνώμην τὴν ἐμὴν οὐχ ἕτερον ἀδολεσχίᾳ (*nothing else than garrulity*); in *Parm.* 166 c the expression ταὐτὸν φαίνεσθαι πεποιηθέν depends upon the preceding δόξει, Xen. *Hell.* vii. 4. 35 ἐνόμιζον τῷ θεῷ εἴεσθαι μᾶλλον ἂν οὕτω χαρίζεσθαι *they thought they would thus the rather please the god.*

e 49. οὐ δήπου: belongs to the whole following sent. with its internal contradiction emphasized by εἶτα. — εἶτα: see on 319 d, l. 26. The thought of Socrates is, that Simonides cannot first say that it is evil to be good, *and then* characterize this as a prerogative solely of the gods. Here it is immaterial whether Simonides gives his own thought or only quotes Pittacus.

50. τοῦτο γέρας: 344 c reads θεὸς ἂν μόνος τοῦτο ἔχοι τὸ γέρας, but in the passage before us γέρας is pred. *Cf. Symp.* 179 c εἰναριθμήσεις δή τινιν ἴδοσαν τοῦτο γέρας οἱ θεοί, *Apol.* 18 a ἑκαστοῦ μὲν γὰρ αὕτη ἀρετή, Ar. *Eccl.* 658 κἀγὼ ταύτην γνάμην ἐθέμην. 341 e

52. Κεῖον: the people of Ceos were renowned for the vigor and purity of their morals (Brönsted *Reisen in Griechenland*, i. 63 ff., Bursian, Geog. v. Griech. ii. 469 f.). In *Legg.* i. 638 b, the subjection of the Ceians by the Athenians is cited as an illustration of the fact that victory and virtue often lie with opposite camps.

54. εἰ βούλει λαβεῖν κτλ.: Socrates now delivers a discourse of considerable length; but the subject excludes the brevity of question and answer, and moreover he does this with the assent of Protagoras and upon the urgent request of the others (ἀκολουθήσαντων πάνυ). — ὃ σὺ λέγεις τοῦτο: *cf.* 338 e *as you suggest.* Similarly Gorg. 514 e τὸ λεγόμενον δὴ τοῦτο. 342 a

St. p. 342.

σὺ βούλει, ἔφη, ὦ Σώκρατες· ὁ δὲ Πρόδικός τε καὶ ὁ Ἱππίας ἐκελευέτην πάνυ, καὶ οἱ ἄλλοι.

XXVIII. Ἐγὼ τοίνυν, ἦν δ' ἐγώ, ἃ γέ μοι δοκεῖ περὶ τοῦ ᾄσματος τούτου, πειράσομαι ὑμῖν διεξελθεῖν. Φιλοσοφία γάρ ἐστι παλαιοτάτη τε καὶ πλείστη τῶν Ἑλλήνων ἐν Κρήτῃ τε καὶ ἐν Λακεδαίμονι, καὶ σοφισταὶ πλεῖστοι b γῆς ἐκεῖ εἰσίν. ἀλλ' ἐξαρνοῦνται καὶ σχηματίζονται ἀμαθεῖς εἶναι, ἵνα μὴ κατάδηλοι ὦσιν ὅτι σοφίᾳ τῶν Ἑλλήνων περίεισιν, ὥσπερ οὗς Πρωταγόρας ἔλεγε τοὺς σοφιστάς, ἀλλὰ δοκῶσι τῷ μάχεσθαι καὶ ἀνδρείᾳ περιεῖναι, ἡγούμενοι, εἰ γνωσθεῖεν ᾧ περίεισι, πάντας τοῦτο ἀσκήσειν, τὴν σοφίαν. νῦν δὲ ἀποκρυψάμενοι ἐκεῖνο ἐξηπα-

342 a 27. Prodicus and Hippias unite in strongly urging Socrates, perhaps because they hope he will humble their rival.

XXVIII. 2. The reflections of the seven wise men upon government and morals, and their efforts to regulate these, were expressed in sententious proverbs. This tendency to put their thoughts into pithy, striking sentences was a characteristic also of the vigorous Spartans. (Plut. Ἀποφθέγματα Λακωνικά ii. 208 b ff.). Socrates makes use of this, by a keen stroke of wit, to surpass the paradoxical description of Protagoras (316 d), — to which he had already given a thrust (341 a), — by one still more paradoxical, in describing Crete and Lacedaemon, which were in fact strangers to all learning, as the most ancient seats of philosophy. This is also a hit at the imitators of the Spartans.

b 5. γῆς: Sauppe construes this with ἐνεί, citing ὅπου γῆς *Rep.* iii. 403 c, γῆς οὐδαμοῦ ix. 592 a, οὗ γῆς *Menex.* 235 c, and declaring that to connect it with πλεῖστοι is against the *usus loquendi*. Still, this latter const. seems a very natural sequence and climax to πλείστη τῶν Ἑλλήνων, and is maintained by Stallbaum, Kroschel, and Deuschle, and given in Kr. *Spr.* 47, 28, 7, where this passage is cited. — σχηματίζονται: *cf.* *Soph.* 268 a ὡς ἀγνοεῖ ταῦτα, ἃ πρὸς τοὺς ἄλλους ὡς εἰδὼς ἐσχημάτιστο (*he has pretended to know*), Tim. *Lex.* σχηματιζόμενος· προσποιούμενος ἢ συντετάρμενος.

342 b 7. τοὺς σοφιστάς: for the incorporation and assimilation of the antec., see G. 154; H. 995. (The article in such cases is more commonly dropped.) *Cf.* 359 d ἐν οἷς σὺ ἔλεγες τοῖς λόγοις, *Phaedo* 66 e τότε ἡμῖν ἔσται οὗ ἐντεύξομαι φρονήσεως, *Rep.* iii. 402 c οὔτε αὐτοὶ οὔτε οὓς φαμεν ἡμῖν τιθεντέον εἶναι τοὺς φύλακας neither we, nor the guardians whom we say we have to educate.

10. ἐξηπατήκασι: a humorous reference to Protagoras's description in 316 d e, 317 a.

St. p. 342.

τήκασι τοὺς ἐν ταῖς πόλεσι λακωνίζοντας, καὶ οἱ μὲν ὦτά τε κατάγνυνται μιμούμενοι αὐτούς, καὶ ἱμάντας περιε- c
λίττονται καὶ φιλογυμναστοῦσι καὶ βραχείας ἀναβολὰς φοροῦσιν, ὡς δὴ τούτοις κρατοῦντας τῶν Ἑλλήνων τοὺς Λακεδαιμονίους· οἱ δὲ Λακεδαιμόνιοι ἐπειδὰν βούλωνται ἀνέδην τοῖς παρ' αὐτοῖς συγγενέσθαι σοφισταῖς καὶ ἤδη ἄχθωνται λάθρᾳ ξυγγιγνόμενοι, ξενηλασίας ποιούμενοι τῶν τε λακωνιζόντων τούτων καὶ ἐάν τις ἄλλος ξένος ὢν ἐπιδημήσῃ, συγγίγνονται τοῖς σοφισταῖς λανθάνοντες τοὺς ξένους, καὶ αὐτοὶ οὐδένα ἐῶσι τῶν νέων εἰς τὰς ἄλ-

342 b 11. Many Athenians, who hated the democracy and bewailed the decay of morals, hoped to improve matters by an imitation of Spartan ways, and, as usually happens, copied them only externally. They made themselves conspicuous by stern looks, a mustache, a staff and short cloak, and engaged in gymnastics to such an excess, that, contrary to the law of Sparta, they zealously practised boxing. *Cf.* Ar. *Av.* 1281 Λακωνομάνων ἅπαντες ἄνθρωποι τότε, ἐκόμων, ἐνείνων, ἱρράτων ἐσωρέων all men then had a Laconomania; they wore their hair long, went hungry and dirty, acted like Socrates, Dem. LIV. 34 οἱ μεθ' ἡμέραν μὲν ἐσκυθρωπάκασι καὶ λακωνίζειν φασὶ καὶ τρίβωνας ἔχουσι καὶ ἐκλὰς ὑποδέδενται who during the day look gloomy and say they live in the Spartan style, wear short cloaks and single-soled shoes, Plut. *Phoc.* 10 ἦν δέ τις Ἀρχεβιάδης ἀποκαλούμενος Λακωνιστής, πώγωνά τε καθαιμένος ὑπερφυᾶ μεγέθει (wearing a beard of monstrous size) καὶ τρίβωνα φορῶν ἀεὶ καὶ σκυθρωπάζων. The same fashion prevailed also, as it seems (ἐν ταῖς πόλεσι), in other cities.

c 12. ὦτα κατάγνυνται: the ears of the boxers bore the marks of the fists covered with thongs (caestus), *cf.* 342 c *Gorg.* 515 e τῶν τὰ ὦτα κατεαγότων (*sc.* τῶν Λακωνιστῶν). Hence the name ὠτακούστης *a boxer with ears battered by the caestus*, which Bekk. *Anecd.* 116, 32 and Poll. ii. 83 quote from Aristophanes.

13. ἀναβολάς: the Spartans wore, without any chiton, a very short cloak of coarse stuff, often threadbare (τρίβων); the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (*cf.* ἐνεβάλλετο ἀναβολάδιον *Theaet.* 175 e), the cloak was called ἀναβολή.

14. ὡς κρατοῦντας: for the acc. abs., see G. 278, 2, N; H. 974. — ὡς δή: scilicet.

17. ξενηλασίας: Pericles says in Thuc. i. 144 ἥν τε καὶ Λακεδαιμόνιοι ξενηλασίαις μή ποτέ σφισι μήτε ἡμῶν μήτε τῶν ἡμετέρων συμμάχων. Schömann *Gr. Alt.* i. 291[2] f.

20. οὐδένα ἐῶσι: *cf.* Aristotle (in Harpocr. p. 166, 12 Ddf.) οὐκ ἐξεῖναί φησιν ἀνεδημεῖν τοῖς Λακεδαιμονίοις, ὅπως μὴ ἐθίζωνται ἄλλων νόμων εἶναι φίλοι. Laws of this kind are laid down also for the ideal state in *Legg.*

St. p. 342.

λας πόλεις ἐξιέναι, ὥσπερ οὐδὲ Κρῆτες, ἵνα μὴ ἀπομαν- d
θάνωσιν ἃ αὐτοὶ διδάσκουσιν. εἰσὶ δὲ ἐν ταύταις ταῖς
πόλεσιν οὐ μόνον ἄνδρες ἐπὶ παιδεύσει μέγα φρονοῦντες,
ἀλλὰ καὶ γυναῖκες. Γνοῖτε δ' ἄν, ὅτι ἐγὼ ταῦτα ἀληθῆ
λέγω καὶ Λακεδαιμόνιοι πρὸς φιλοσοφίαν καὶ λόγους
ἄριστα πεπαίδευνται, ὧδε. εἰ γὰρ ἐθέλει τις Λακεδαι-
μονίων τῷ φαυλοτάτῳ συγγενέσθαι, τὰ μὲν πολλὰ ἐν τοῖς
λόγοις εὑρήσει αὐτὸν φαῦλόν τινα φαινόμενον, ἔπειτα, e
ὅπου ἂν τύχῃ τῶν λεγομένων, ἐνέβαλε ῥῆμα ἄξιον λόγου
βραχὺ καὶ συνεστραμμένον ὥσπερ δεινὸς ἀκοντιστής, ὥστε
φαίνεσθαι τὸν προσδιαλεγόμενον παιδὸς μηδὲν βελτίω.
Τοῦτο οὖν αὐτὸ καὶ τῶν νῦν εἰσὶν οἱ κατανενοήκασι καὶ
τῶν πάλαι, ὅτι τὸ λακωνίζειν πολὺ μᾶλλόν ἐστι φιλοσο-
φεῖν ἢ φιλογυμναστεῖν, εἰδότες ὅτι τοιαῦτα οἷόν τ' εἶναι

342 d xii. 950 d f. — This is the only passage which states the same fact regarding Crete, but the agreement of Spartan and Cretan customs is well known.

22. ἐν ταύταις ταῖς πόλεσιν: *i.e.* in Lacedaemon and the Cretan cities.

24. γυναῖκες: training and custom made the women in Sparta more nearly equal to the men than elsewhere, and their crisp, spirited sayings also were quoted; as of the mother who handed her son his shield, with the words τέκνον ἢ τὰν ἢ ἐπὶ τᾶς, *cf.* Plut. ii. 240 b ff., Λακαινῶν ἀποφθέγματα.

26. εἰ γὰρ ἐθέλει κτλ.: *cf.* 324 a, l. 20.

27. τὰ μὲν πολλά: K. F. Hermann reads τὰ μὲν πρῶτα, but not *at first* simply, but *in general*, the conversation of the Spartan is plain and unpretending, and only occasionally does his keenness dart forth.

e 29. ὅπου ... λεγομένων: "wherever in the conversation it may chance," *i.e.* "at some unexpected point in the conversation." — ἐνέβαλε: the aor. here expresses the action as occurring suddenly and all at once. *Cf. Rep.* x. 609 a οἰκοῦν ὅταν τῷ τι τούτων προσγένηται, κατηρόν τε ποιεῖ ᾧ προσγίνοιτο, καὶ τελευτῶν ὅλον διέλυσε καὶ ἀπέλεσε whenever therefore one of these infects anything, it makes the thing infected evil, and finally wholly destroys it, *Symp.* 188 b (Ἔρως) διαφθείρει τε πολλὰ καὶ ἠδίκησεν. For the gnomic aor., see G. 205, 2; H. 840. — The comparing of words to darts is not infrequent, *cf. Symp.* 210 b ἐγὼ ταῦτα εἰπὼν, καὶ ἀφεὶς ὥσπερ βέλη, τετρῶσθαι αὐτὸν ᾠμην, Hor. *Sat.* i. 4. 79 unde petitum hoc in me jacis?

30. συνεστραμμένον: (opp. to λελυμένον) twisted together, like a bowstring, where a slight distension gives great force, *concise, pithy*. *Cf.* conterta oratio, compressione rerum brevis (Cic. *Brut.* 29).

St. p. 342.

ῥήματα φθέγγεσθαι τελέως πεπαιδευμένου ἐστὶν ἀνθρώ- a
που. τούτων ἦν καὶ Θαλῆς ὁ Μιλήσιος καὶ Πιττακὸς 343
ὁ Μυτιληναῖος καὶ Βίας ὁ Πριηνεὺς καὶ Σόλων ὁ ἡμέ-
τερος καὶ Κλεόβουλος ὁ Λίνδιος καὶ Μύσων ὁ Χηνεύς,
καὶ ἕβδομος ἐν τούτοις ἐλέγετο ὁ Λακεδαιμόνιος Χίλων.
οὗτοι πάντες ζηλωταὶ καὶ ἐρασταὶ καὶ μαθηταὶ ἦσαν
τῆς Λακεδαιμονίων παιδείας καὶ καταμάθοι ἄν τις αὐ-
τῶν τὴν σοφίαν τοιαύτην οὖσαν ῥήματα βραχέα ἀξιομνη-
μόνευτα ἑκάστῳ εἰρημένα· ἃ οὗτοι καὶ κοινῇ ξυνελθόν- b
τες ἀπαρχὴν τῆς σοφίας ἀνέθεσαν τῷ Ἀπόλλωνι εἰς τὸν
νεὼν τὸν ἐν Δελφοῖς, γράψαντες ταῦτα ἃ δὴ πάντες
ὑμνοῦσι, Γνῶθι σαυτόν καὶ Μηδὲν ἄγαν.

Τοῦ δὴ ἕνεκα ταῦτα λέγω; Ὅτι οὗτος ὁ τρόπος ἦν

343 a 38. The memory of Myson early became obscure, and Plato alone numbers him with the seven, although Hipponax (*Frag.* 45 Bgk.) said καὶ Μύσων, ὃν ἀπάλλων ἀνεῖπεν ἀνδρῶν σωφρονέστατον πάντων. It was not certainly known whether he was a native of Etis in Crete, or Chenae on Mt. Oeta, or Chen in Laconia. That Plato did not regard him as a Lacedaemonian, but as a Malian from Chenae, is clear from the following Λακεδαιμόνιος.

42. τοιαύτην: defined by ῥήματα ... εἰρημένα.

b 44. ἀνέθεσαν κτλ.: upon pillars of the pronaos of the Delphic temple were engraved sayings (Paus. x. 24. 1) ascribed by Grecian legend to the seven Sages, and the same spirit pervaded the teaching of Apollo and the wisdom of the Seven (Zeller *Philosophie der Griechen* i. 82 f.). According to Plutarch *Mor.* 385 f, five of them dedicated to Apollo an E (*i.e. ei, thou art*). Diodorus (ix. 9, Did.) relates of Chilon, καθάπερ ἀπαρχὰς τιθέμενος τῷ θεῷ τῆς ἰδίας συνέσεως ἐπέγραψεν ἑπτὰ τινα εἴδη τρία ταῦτα· 'γνῶθι σεαυτόν,' καὶ 'μηδὲν ἄγαν,' καὶ τρίτον 'ἐγγύα, πάρα δ' ἄτα.' 343 b

46. ὑμνοῦσι: see on 317 a.

47. τοῦ δὴ ... λέγω; Plato likes to enliven his discourse by such questions. *Cf. Gorg.* 457 e for this same phrase; *Meno* 97 e πρὸς τί οὖν δὴ λέγω ταῦτα; *Phaedr.* 235 c τόθεν δὴ τεκμαιρόμενος λέγω; *Symp.* 178 d λέγω δὲ δὴ τί τοῦτο; *Apol.* 40 b τί οὖν αἴτιον εἶναι ὑπολαμβάνω. So frequently in Demosthenes. — ὅτι: not *because*, but "in order to show *that*." — ὁ τρόπος τῆς φιλοσοφίας: these words form together a single conception, upon which τῶν παλαιῶν, emphasized by its position, depends. Similarly 345 a ἡ τῆς θερατείας μάθησις. On the other hand, *Rep.* i. 329 b ἴσως δὲ καὶ τὰς τῶν εἰκείων προσηλικιώτεως (contumelious treatment) τοῦ γήρως ὑβρίσονται, the words τὰς προσηλικιώτεως τοῦ γήρως are to be connected, and τῶν εἰκείων depends upon them.

τῶν παλαιῶν τῆς φιλοσοφίας, βραχυλογία τις Λακωνική. καὶ δὴ καὶ τοῦ Πιττακοῦ ἰδίᾳ περιεφέρετο τοῦτο τὸ ῥῆμα ἐγκωμιαζόμενον ὑπὸ τῶν σοφῶν, τὸ χαλεπὸν ἐσθλὸν ἔμμεναι. ὁ οὖν Σιμωνίδης, ἅτε φιλότιμος ὢν ἐπὶ σοφίᾳ, ἔγνω ὅτι εἰ καθέλοι τοῦτο τὸ ῥῆμα, ὥσπερ εὐδοκιμοῦντα ἀθλητήν, καὶ περιγένοιτο αὐτοῦ, αὐτὸς εὐδοκιμήσει ἐν τοῖς τότε ἀνθρώποις. εἰς τοῦτο οὖν τὸ ῥῆμα καὶ τούτου ἕνεκα, τούτῳ ἐπιβουλεύων κολοῦσαι αὐτό, ἅπαν τὸ ᾆσμα πεποίηκεν, ὡς μοι φαίνεται.

XXIX. Ἐπισκεψώμεθα δὴ αὐτὸ κοινῇ ἅπαντες, εἰ ἄρα ἐγὼ ἀληθῆ λέγω. Εὐθὺς γὰρ τὸ πρῶτον τοῦ ᾄσματος μανικὸν ἂν φανείη, εἰ βουλόμενος λέγειν ὅτι ἄνδρα ἀγαθὸν γενέσθαι χαλεπόν, ἔπειτα ἐνέβαλε τὸ μέν. τοῦτο γὰρ οὐδὲ πρὸς ἕνα λόγον φαίνεται ἐμβεβλῆσθαι, ἐὰν μή τις ὑπολάβῃ πρὸς τὸ τοῦ Πιττακοῦ ῥῆμα ὥσπερ ἐρίζοντα

342 b c

49. ἰδίᾳ: *in particular.*

51. ὅτι φιλότιμος ὤν: this, as well as ὥσπερ . . . ἀθλήτην below, contains a hit at Protagoras. *Cf.* 335 a.

52. καθέλοι: *cf.* 344 c. So Theocritus xxii. 115 says of Polydeuces, who has vanquished Amycus in a boxing match, τῶς δ' ἂρ δὴ Διὸς υἱὸς ἀδηφάγον (*gluttonous*) ἄνδρα καθεῖλεν;

55. τούτῳ: some take as depending upon ἐπιβουλεύων, anticipating κολοῦσαι αὐτό, but it is dat. of means, "through the making of the poem." — ἐπιβουλεύων: with the inf. means *endeavor stealthily, plan* to do a thing *unobserved. Cf. Symp.* 203 b ἡ Πενία ἐπιβουλεύουσα τοῖς τοῦ ἔρωτος πατράσιν, *Rep.* viii. 566 b βιαίᾳ δὴ θανάτῳ ἐπιβουλεύουσαν ἀνοσιουργίαν λάθρᾳ (τὸν πάτερα). — κολοῦσαι: often has something exalted as its obj., *cf.* Hdt. vii. 20. ὁ φθόνος γὰρ ὁ θεὸς τὰ ὑπερέχοντα κολούων. — Protagoras, professing to adhere to the ethical question raised by Socrates, while merely changing its mode of treatment, has raised a wholly different one (*cf.* 339 a b). What Socrates thinks of the value of a discussion of the poets, he indicates below (*cf.* 347 c). Now, therefore, meeting Protagoras on his own ground, and assuming that in the examination of Simonides's poem a discussion of virtue is the real end, he purposes to find the true doctrine in the poem; and, as the first step, discovers in it a polemic aim. If this is contrary to the view of Protagoras, the latter has full opportunity to refute it (see on 347 a).

342 c

XXIX. 5. εὐθύ . . . λέγω: *wholly without reason, with no purpose whatever.* See on 328 a, 351 e. *Cf.* 344 a. — Simonides inserted μέν, which always involves an antithesis, which is found here, acc. to Socrates, between γενέσθαι and ἔμμεναι.

d

λέγειν τὸν Σιμωνίδην, λέγοντος τοῦ Πιττακοῦ ὅτι Χαλεπὸν ἐσθλὸν ἔμμεναι, ἀμφισβητοῦντα εἰπεῖν ὅτι Οὔκ, ἀλλὰ γενέσθαι μὲν χαλεπὸν ἄνδρα ἀγαθόν ἐστιν, ὦ Πιττακέ, ὡς ἀληθῶς, — οὐκ ἀληθείᾳ ἀγαθόν, οὐκ ἐπὶ τούτῳ λέγει τὴν ἀλήθειαν, ὡς ἄρα ὄντων τινῶν τῶν μὲν ὡς ἀληθῶς ἀγαθῶν, τῶν δὲ ἀγαθῶν μέν, οὐ μέντοι ἀληθῶς· εὔηθες γὰρ τοῦτό γε φανείη ἂν καὶ οὐ Σιμωνίδου· ἀλλ' ὑπερβατὸν δεῖ θεῖναι ἐν τῷ ᾄσματι τὸ ἀλαθέως, οὑτωσί πως ὑπειπόντα τὸ τοῦ Πιττακοῦ, ὥσπερ ἂν εἰ θεῖμεν αὐτὸν λέγοντα τὸν Πιττακὸν καὶ Σιμωνίδην ἀποκρινόμενον, εἰπόντα Ὦ ἄνθρωποι, χαλεπὸν ἐσθλὸν ἔμ-

342 d

7. λέγοντος τοῦ Πιττακοῦ κτλ.: epexegetical of πρὸς τὸ τοῦ Πιττακοῦ κτλ.; hence the asyndeton. See on 340 e.

9. γενέσθαι μέν: should strictly have been followed by εἶναι δέ or θαμέναι δέ (*cf.* 344 b, 345 c), but it is followed in 344 a only by οὐ γὰρ εἶναι κτλ. with anacoluthon.

e

11. τὴν ἀλήθειαν: *i.e.* the word ἀληθῶς or ἀλήθεια. In Greek, as in Latin, words which are referred to merely as words, often conform to the const. of the sentence. *Cf.* 341 a περὶ τοῦ θεοῦ, and the freq. τὸ χαλεπόν.

13. This style of exegesis should commend itself to Protagoras, for Socrates has borrowed it from him. See on 340 e. "To be sure, the position of the words would naturally lead one to construe ἀληθέως with ἀγαθόν, but this distinction of two kinds of ἀγαθός would indicate a false view, and therefore be unworthy of Simonides." To make Simonides say, therefore, what it is manifest to Socrates that he should say, is readily accomplished by the convenient change which follows. The argument is ironical.

343 e

14. ὑπερβατόν: occurs here for the first time in the familiar grammatical sense. It is found also in Anaxim. *Rhet.* 30 (p. 60, 24 Sp.) (σαφῶς δηλώσομεν) ἀπὸ τῶν ὀνομάτων, ἐὰν μὴ ὑπερβατῶς αὐτὰ τιθῶμεν, ἀλλ' ἀεὶ τὰ ἐχόμενα ἐξῆς τάττωμεν, [Longin.] περὶ ὕψους, chap. 22 τῆς δὲ αὐτῆς ἰδέας καὶ τὰ ὑπερβατὰ θετέον· ἔστι δὲ λέξεων ἢ νοήσεων ἐκ τοῦ κατ' ἀκολουθίαν κεκινημένη τάξις (*an arrangement varying from the regular order*). Here, however, ὑπερβατόν is an adj., and θεῖναι is *consider, assume,* as θεῖμεν following.

15. ὑπειπόντα: *premise as a starting-point,* see on 339 d. *Cf.* Ar. *Vesp.* 54 f. φέρε νυν καταλίπω τοῖς θεαταῖς τὸν λόγον, ἀλλ' ἐγὼ ὑπειπὼν πρῶτον αὐτοῖσιν ταδὶ *come now, let me declare the argument to the audience, first premising to them some few matters as follows,* Dem. *de Cor.* 60 τούτων ὑφίξω λέγων, τοσοῦτον ὑπειπών, XXIII. 53 γέγραφεν, οὐδὲν ὑπειπών, ὅπως ἂν τις ἀνοσιήσῃ, τὴν τιμωρίαν ἣν προβέβουλεν *he has proposed private vengeance, without premising under what circumstances one may kill justifiably.*

17. ἀποκρινόμενον: repeats λέγοντα above, without τὸν μέν. See on 330 a.

St. p. 343.

μεναι, τὸν δὲ ἀποκρινόμενον ὅτι Ὦ Πιττακέ, οὐκ ἀληθῆ
λέγεις· οὐ γὰρ εἶναι ἀλλὰ γενέσθαι μέν ἐστιν ἄνδρα ἀγα- 344
θόν, χερσί τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ ψόγου
τετυγμένον, χαλεπὸν ἀλαθέως. οὕτω φαίνεται πρὸς λόγον τὸ μέν ἐμβεβλημένον καὶ τὸ ἀλαθέως ὀρθῶς ἐπ' ἐσχάτῳ κείμενον. καὶ τὰ ἐπιόντα πάντα τούτῳ μαρτυρεῖ, ὅτι οὕτως εἴρηται. πολλὰ μὲν γὰρ ἔστι καὶ περὶ ἑκάστου τῶν ἐν τῷ ᾄσματι εἰρημένων ἀποδεῖξαι ὡς εὖ πεποίηται· πάνυ γὰρ χαριέντως καὶ μεμελημένως ἔχει· b
ἀλλὰ μακρὸν ἂν εἴη αὐτὸ οὕτω διελθεῖν. ἀλλὰ τὸν τύπον αὐτοῦ τὸν ὅλον διεξέλθωμεν καὶ τὴν βούλησιν, ὅτι παντὸς μᾶλλον ἔλεγχός ἐστι τοῦ Πιττακείου ῥήματος διὰ παντὸς τοῦ ᾄσματος.

XXX. Λέγει γὰρ μετὰ τοῦτο ὀλίγα διελθών, ὡς ἂν εἰ λέγοι λόγον, ὅτι Γενέσθαι μὲν ἄνδρα ἀγαθὸν χαλεπὸν ἀλαθέως, οἷόν τε μέντοι ἐπί γε χρόνον τινά· γενόμενον δὲ διαμένειν ἐν ταύτῃ τῇ ἕξει καὶ εἶναι ἄνδρα ἀγαθόν, ὡς

344 a 19. μέν: so placed after the preceding εἶναι that the force of μήν, in which it originated, still rings in it. *Cf.* 361 e τῶν μὲν τηλικούτων.

21. τρὸς λόγον: *with reason*, coordinate with ὀρθῶς. See on 351 e, l. 25.

b 23. τόνου: *form, general plan*, freq. contrasted with exact description. *Cf. Rep.* iii. 414 a ὡς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρῆσθαι *to speak generally, without aiming at exactness*, *Phil.* 61 a τὸ τοίνυν ἀγαθὸν ἥτοι σαφῶς, ἢ καί τινα τόνον αὐτοῦ λαμπρὸν *then we must apprehend the good clearly, or at least get some general idea of it.*

29. ἔλεγχος: pred., the subj. being ἡ βούλησις.

XXX. 1. λέγει γάρ: refers to the words already quoted 339 c οὐδέ μοι 344 b ἐμμελέως . . . ἔμμεναι, for after these came immediately, acc. to 341 e, θεὸς ἂν μόνος τοῦτ' ἔχοι γέρας, and then, evidently, the words ἄνδρα δ' οὐκ ἔστι κτέ. Consequently ὀλίγα διελθών can refer only to the lost lines which stood between the opening words ἔνθ' ἀγαθὸν . . . τετυγμένον and the words οὐδέ μοι ἐμμελέως. Protagoras refers to the same lines, when he says in 339 d ὀλίγον δὲ τοῦ ποιήματος εἰς τὸ πρόσθεν προελθών. — ὡς ἂν εἰ λέγοι λόγον: in order to make clear that which the poet has said, it is converted into periodic *prose*. For the same purpose, after using the words ὀλίγα διελθών, Socrates starts anew with the opening of the poem.

St. p. 344.

ς σὺ λέγεις, ὦ Πιττακέ, ἀδύνατον καὶ οὐκ ἀνθρώπειον, ●
ἀλλὰ θεὸς ἂν μόνος τοῦτο ἔχοι τὸ γέρας,
ἄνδρα δ' οὐκ ἔστι μὴ οὐ κακὸν ἔμμεναι,
ὃν ἀμήχανος συμφορὰ καθέλῃ.
τίνα οὖν ἀμήχανος συμφορὰ καθαιρεῖ ἐν πλοίου ἀρχῇ; δῆλον ὅτι οὐ τὸν ἰδιώτην· ὁ μὲν γὰρ ἰδιώτης ἀεὶ καθῄρηται. ὥσπερ οὖν οὐ τὸν κείμενόν τις ἂν καταβάλοι, ἀλλὰ τὸν μὲν ἑστῶτά ποτε καταβάλοι ἄν τις ὥστε κείμενον ποιῆσαι, τὸν δὲ κείμενον οὔ, οὕτω καὶ τὸν εὐμήχανον d
ὄντα ποτὲ ἀμήχανος ἂν συμφορὰ καθέλοι, τὸν δὲ ἀεὶ ἀμήχανον ὄντα οὔ· καὶ τὸν κυβερνήτην μέγας χειμὼν ἐπιπεσὼν ἀμήχανον ἂν ποιήσειε, καὶ γεωργὸν χαλεπὴ ὥρα ἐπελθοῦσα ἀμήχανον ἂν θείη, καὶ ἰατρὸν ταὐτὰ ταῦτα. τῷ μὲν γὰρ ἐσθλῷ ἐγχωρεῖ κακῷ γενέσθαι, ὥσπερ καὶ παρ' ἄλλου ποιητοῦ μαρτυρεῖται τοῦ εἰπόντος

344 e 5. ὦ Πιττακέ: shows that dir. disc. follows ὅτι.

7. μὴ οὐ . . . ἔμμεναι: for the double neg. after οὐκ ἔστι, see G. 263, 1, n.; H. 1034. See on 352 d. — Socrates for the present passes unnoticed the use of ἔμμεναι instead of γενέσθαι, a distinction which Simonides had not at all in mind. The true thought of the poet, Socrates gives in e below.

8. καθέλῃ: *cf.* 343 c.

9. One is tempted to ascribe ἐν πλοίου ἀρχῇ to Simonides, but *cf.* in 344 e the introduction of εἰς γράμματα as an illustrative example, without οἷον or other indication that it is Socrates's illustration.

10. ἰδιώτην: on the doctrine that the change to a condition presupposes the opposite condition, assumed in this argument of Socrates, *cf. Phaedo* 70 e ἀναγκαῖον ἔσται τι ἐναντίον, μεταβαλλόμενον ἄλλοθεν αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ αὐτῷ ἐναντίον *it is necessary that whatever thing has an opposite be generated from no other source than from that opposite.* 344 e

12. ποτέ: to be connected with καταβάλοι, and then with καθέλοι. *Cf.* 345 a f.

13. τὸν δὲ κείμενον οὔ: repeats for d emphasis what had already been said before ἀλλά. *Cf. Parm.* 155 d ἐπειδὴ δὲ χρόνου μετέχει τὸ ἕν (*since the one partakes of time*), ἆρ' οὐκ ἀνάγκη καὶ τοῦ ποτὲ (*the past*) μετέχειν καὶ τοῦ ἔπειτα (*the future*) καὶ τοῦ νῦν, εἴ περ χρόνου μετέχει; *Gorg.* 521 d οὐ πρὸς χάριν λέγων ἀλλὰ πρὸς τὸ βέλτιστον, οὐ πρὸς τὸ ἥδιστον.

17 ταὐτὰ ταῦτα: *in this same way. Cf. Meno* 90 d, ταὐτὸ τοῦτο *Symp.* 178 e and frequently.

18. γενέσθαι: see on c above. *Cf.* also e and 345 a b below.

19. ἄλλου ποιητοῦ: Xen. *Mem.* i. 2. 20 quotes the verse without naming

St. p. 344.

αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ' ἐσθλός·

τῷ δὲ κακῷ οὐκ ἐγχωρεῖ γενέσθαι, ἀλλ' ἀεὶ εἶναι ἀνάγκη. c
ὥστε τὸν μὲν εὐμήχανον καὶ σοφὸν καὶ ἀγαθὸν ἐπειδὰν ἀμήχανος συμφορὰ καθέλῃ, οὐκ ἔστι μὴ οὐ κακὸν ἔμμεναι· σὺ δὲ φῄς, ὦ Πιττακέ, χαλεπὸν ἐσθλὸν ἔμμεναι· τὸ δ' ἐστὶ γενέσθαι μὲν χαλεπόν, δυνατὸν δέ, ἔμμεναι δὲ ἀδύνατον.

πράξας μὲν γὰρ εὖ πᾶς ἀνὴρ ἀγαθός,
κακὸς δ' εἰ κακῶς.

τίς οὖν εἰς γράμματα ἀγαθὴ πρᾶξίς ἐστι, καὶ τίς ἄνδρα 345
ἀγαθὸν ποιεῖ εἰς γράμματα; δῆλον ὅτι ἡ τούτων μάθησις. τίς δὲ εὐπραγία ἀγαθὸν ἰατρὸν ποιεῖ; δῆλον ὅτι ἡ τῶν καμνόντων τῆς θεραπείας μάθησις. κακὸς δὲ

344 d the author. Perhaps it was an elegiac poet; in any case the poem had a gnomic character. Sophocles knew the verse, since, in *Ant.* 305, he makes the Chorus say, *σοφόν τι τὸ μηχανᾶσθαι | τέχνας ὑπὲρ ἐλπίδ' ἔχων | ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἕρπει one having inventive skill in a remarkable degree, beyond what one would expect, now falls into disaster, again attains to prosperity.* See Bergk *Poet. Lyr.* iii. 735⁴.

c 23. *σοφόν, ἀγαθόν*: in this whole exegesis Socrates keeps in view his main argument. Here, as developing *εὐμήχανον, σοφόν* is inserted as the characteristic mark of true excellence, and *ἀγαθόν* in order to emphasize the contrast with the predicate.

26. *τὸ δέ*: strictly *in relation to this however*, then *in fact however, whereas*. Very frequent in Plato. *Cf. Apol.* 23 a *οἴονται γάρ με αὐτὸν εἶναι σοφόν· τὸ δὲ κινδυνεύει τῷ ὄντι ὁ θεὸς σοφὸς εἶναι.*

28. *πράξας*: "according as any man has done good or bad deeds, is he reckoned a good or a bad man." An uninterrupted *being* is not required as the basis of the judgment. Socrates, however, going beyond the meaning of the poet, applies the word to the *inward condition, εὖ πράττει* one *fares well, κακῶς πράττει* one *fares ill*, and thus is able to push the inquiry as to the cause of this good or ill condition.—*μέν*: does not fit into the metrical scheme (see Introd. p. 18), but Attic usage allows its insertion here by Socrates in order to bring out the thought more clearly.

344 e

29. *εἰ*: *sc. ἔπραξε*.

31. *ἡ ... μάθησις*: see on 343 b, l. 47. Here Socrates finds his doctrine, that virtue is knowledge. 345 a

33. *κακὸς δὲ κακῶς*: (*sc. πράξας*). Socrates follows the sense, repeating the words of the poet in order to explain them. So he says also *τὸ γήρας* 344 e, while Simonides (341 e) has *γήρας*, and *ἐξαρκεῖ ἄν* 346 d for *ἐξαρκεῖ ὃς ἄν* 346 c.

St. p. 345.

κακῶς. τίς οὖν ἂν κακὸς ἰατρὸς γένοιτο; δῆλον ὅτι ᾧ πρῶτον μὲν ὑπάρχει ἰατρῷ εἶναι, ἔπειτα ἀγαθῷ ἰατρῷ. οὗτος γὰρ ἂν καὶ κακὸς γένοιτο, ἡμεῖς δὲ οἱ ἰατρικῆς ἰδιῶται οὐκ ἄν ποτε γενοίμεθα κακῶς πράξαντες οὔτε ἰατροὶ οὔτε τέκτονες οὔτε ἄλλο οὐδὲν τῶν τοιούτων· ὅστις b
δὲ μὴ ἰατρὸς ἂν γένοιτο κακῶς πράξας, δῆλον ὅτι οὐδὲ κακὸς ἰατρός. οὕτω καὶ ὁ μὲν ἀγαθὸς ἀνὴρ γένοιτ' ἄν ποτε καὶ κακὸς ἢ ὑπὸ χρόνου ἢ ὑπὸ πόνου ἢ ὑπὸ νόσου ἢ ὑπὸ ἄλλου τινὸς περιπτώματος· αὕτη γὰρ μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στερηθῆναι· ὁ δὲ κακὸς ἀνὴρ οὐκ ἄν ποτε γένοιτο κακός· ἔστι γὰρ ἀεί· ἀλλ' εἰ μέλλει κακὸς γενέσθαι, δεῖ αὐτὸν πρότερον ἀγαθὸν γενέσθαι. ὥστε καὶ τοῦτο τοῦ ῥήσματος πρὸς τοῦτο τείνει, ὅτι εἶναι μὲν ἄνδρα ἀγαθὸν οὐχ οἷόν τε, διατελοῦντα c
ἀγαθόν, γενέσθαι δὲ ἀγαθὸν οἷόν τε, καὶ καλόν γε τὸν αὐτὸν τοῦτον· ἐπὶ πλεῖστον δὲ καὶ ἄριστοί εἰσιν οὓς οἱ θεοὶ φιλῶσιν.

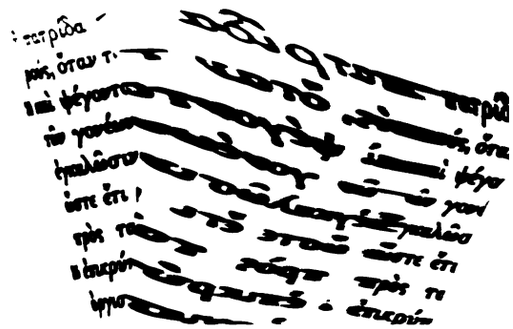
345 a 37. *κακῶς πράξαντες*: not attrib. of *ἰατροί*, which would require *πράττοντες*, and *ὅστις γάρ* instead of *ὅστις δέ* following, but circumstantial partic. of means with *ἂν γενοίμεθα*.

b 39. *ἄν*: keeps in view the fact that the prot. *ὅστις μὴ γένοιτο* has just been reached as an apod. The first statement is *ἡμεῖς, κακῶς πράξαντες, οὐκ ἂν ἰατροὶ γενοίμεθα*. Then, starting again with this result, and selecting a single case, we have *ὅστις* (equiv. to *εἴ τις*) *μὴ ἰατρὸς ἂν γένοιτο κτλ.* See GMT. 63, 2.

42. *αὕτη γὰρ κτλ.*: the causes of the deterioration which are here mentioned are all of such a sort that loss of knowledge is occasioned by them. See on 344 e, l. 23.

c 47. *διατελοῦντα*: is sometimes joined with an adj. without *ὄν* (Isocr. II. 4, Isae. VIII. 44, not so elsewhere in Plato). Here, however, after *εἶναι ἀγαθόν*, the *ἀγαθόν* is simply repeated, in order to add the further limitation *διατελοῦντα* (*that is, permanently* good). Hence *ὄντα* would be out of place. 345 e

49. *ἐπὶ πλεῖστον*: contrasted with *διατελοῦντα* means *for the longest time. Cf.* Thuc. i. 2. 2 *τὴν γοῦν Ἀττικὴν ἀπὸ τοῦ ἐπὶ πλείστου (from the remotest period) ἀνθρωποι ἔχουν οἱ αὐτοὶ ἀεί*, vi. 54. 5 *καὶ ἐτυράννευσαν ἐπὶ πλεῖστον δὴ τόραννοι οὗτοι ἀρετὴν and these for the longest time as* (*i.e.* longer than any other) *tyrants practised virtue.* So frequently in Thucydides *ἐπὶ πολύ* is *long. Cf.* 328 d above. — That the words belong to the poet is evident from the loose connection with the preceding context and the abandon-



St. p. 350.

τούτοις, λέγειν ὡς κατὰ τὴν ἐμὴν ὁμολογίαν ἡ σοφία ἐστὶν ἰσχύς. ἐγὼ δὲ οὐδαμοῦ οὐδ' ἐνταῦθα ὁμολογῶ τοὺς δυνατοὺς ἰσχυροὺς εἶναι, τοὺς μέντοι ἰσχυροὺς δυνατούς· οὐ γὰρ ταὐτὸν εἶναι δύναμίν τε καὶ ἰσχύν, ἀλλὰ τὸ μὲν καὶ 351
ἀπὸ ἐπιστήμης γίγνεσθαι, τὴν δύναμιν, καὶ ἀπὸ μανίας τε καὶ ἀπὸ θυμοῦ, ἰσχὺν δὲ ἀπὸ φύσεως καὶ εὐτροφίας τῶν σωμάτων. οὕτω δὲ κἀκεῖ οὐ ταὐτὸν εἶναι θάρσος τε καὶ ἀνδρείαν· ὥστε συμβαίνει τοὺς μὲν ἀνδρείους θαρραλέους εἶναι, μὴ μέντοι τούς γε θαρραλέους ἀνδρείους
60 πάντας· θάρσος μὲν γὰρ καὶ ἀπὸ τέχνης γίγνεται ἀνθρώποις καὶ ἀπὸ θυμοῦ τε καὶ ἀπὸ μανίας, ὥσπερ ἡ δύνα- b

350 e that (b) *οἱ θαρραλέοι οὗτοι* (*sc. οἱ ἄνευ ἐπιστήμης*) *οὐκ ἀνδρεῖοί εἰσιν*, and Socrates has drawn the inference (c) *ἡ σοφία ἂν ἀνδρεία εἴη* (*i.e. ἐστί*). Now, however, Protagoras declares that *οἱ ἐπιστήμονες δυνατώτεροί εἰσι τῶν μὴ ἐπισταμένων*, then, omitting the needful premise *οἱ ἄνευ ἐπιστήμης δυνατοὶ οὐκ ἰσχυροί εἰσι*, which of course no one would think of asserting, he would have Socrates draw the conclusion *ἡ σοφία ἐστὶν ἰσχύς*.

351 a 51. *τούτοις*: does not depend upon *τοῖς αὐτοῖς*, but *τοῖς αὐτοῖς τούτοις* simply repeats and strengthens *τούτῳ τῷ τρόπῳ* above.

57. *εἶναι*: depends, like *οὐ γὰρ ταὐτὸν εἶναι* above, upon *ὁμολογῶ*.

60 ff. Protagoras attempts to controvert the interchange, which he imputes to Socrates, of *θάρσος* and *ἀνδρεία*, by instituting an analogy between them and the two terms *δύναμις* and *ἰσχύς*, which like them, if the derivation of the consequents (*γίγνεσθαι* ll. 55, 60) is immediate, stand in the relation of genus and species, *viz.*: *θάρσος* : *ἀνδρεία* = *δύναμις* : *ἰσχύς*. The two antecedents he derives from *τέχνη* and *ἐπιστήμη* respectively, and from 351 a
θυμός and *μανία* in common; the two consequents, from *φύσις*, and respectively from *αὐτροφία τῆς ψυχῆς* and *εὐτροφία τοῦ σώματος*. The difficulty is to ascertain the exact nature of these relations asserted to be equal, to identify the generic marks in both genus and species, and, in any view, to harmonize this with his previous statements. As all *ἀνδρεῖοι* are *θαρραλέοι*, and all *ἰσχυροὶ* are *δυνατοί*, the source of *ἀνδρεία* must be found in that of *θάρσος*, and of *ἰσχύς* in that of *δύναμις*. But it is difficult, for instance, to indentify *φύσις*, one source of *ἀνδρεία*, with either *τέχνη* or *θυμός*, two of the sources of *θάρσος*, — leaving *μανία* out of the question. The *τὰ καί*, moreover, connect *θυμός* so closely with *μανία* as almost to force us to take the former in a bad sense, *anger, passion*. Again, it is sufficiently difficult to identify *φύσις*, one source of *ἰσχύς*, with *ἐπιστήμη* or *θυμός*, sources of *δύναμις*, but the attempt to identify with either of these the other source of *ἰσχύς*, *viz.* *εὐτροφία τοῦ σώματος*, amounts to an absurdity.

St. p. 351.

μις, ἀνδρεία δὲ ἀπὸ φύσεως καὶ εὐτροφίας τῶν ψυχῶν γίγνεται.

XXXV. Λέγεις δέ τινας, ἔφην, ὦ Πρωταγόρα, τῶν ἀνθρώπων εὖ ζῆν, τοὺς δὲ κακῶς; Ἔφη. Ἆρ' οὖν δοκεῖ σοι ἄνθρωπος ἂν εὖ ζῆν, εἰ ἀνιώμενός τε καὶ ὀδυνώμενος ζώη; Οὐκ ἔφη. Τί δ', εἰ ἡδέως βιοὺς τὸν βίον τελευτήσειεν, οὐκ εὖ ἄν σοι δοκοῖ οὕτως βεβιωκέναι; Ἔμοιγ', ἔφη. Τὸ μὲν ἄρα ἡδέως ζῆν ἀγαθόν, τὸ δ' ἀηδῶς κακόν; Εἴ περ τοῖς καλοῖς γ', ἔφη, ζώη ἡδόμενος. Τί δή, ὦ e
Πρωταγόρα; μὴ καὶ σύ, ὥσπερ οἱ πολλοί, ἡδὲ ἄττα καλεῖς κακὰ καὶ ἀναρὰ ἀγαθά; ἐγὼ γὰρ λέγω, καθ' ὃ

351 b XXXV. 1 f. Socrates is unable to follow the above style of reasoning, and opens another approach.

e 7. This reply of Protagoras looks as though he intended to make a distinction between higher and lower happiness, or between the agreeable and the good; but he does not carry out any such distinction.

8. *μὴ καὶ σὺ κτλ.*: the common notion of *agreeable* and *disagreeable* considers only the moment, the passing feeling of desire and aversion. Thus the agreeable can be viewed as harmful (*i.e.* in its results) and bad, the disagreeable, as beneficial and good. The sophists regarded it as the best gift of fortune, to be able to enjoy the pleasure of the moment without fear of consequences. Protagoras holds himself aloof from this, and follows the common view; for he does not comprehend the Socratic idea, that the truly agreeable is only that which remains such, *i.e.* the good, and that only ignorance confounds the transient with the permanent. Plato, however, who in this holds the Socratic view, does not bring out its full contrast with that of Protagoras, since he is concerned only to show the obscurity of the sophist upon the very subject matter of his own teaching. 351

9. *καθ' ὅ κτλ.*: const. *τὰ ἡδέα κατὰ τοῦτο ἀγαθά ἐστι, καθ' ὃ ἡδέα ἐστί, μὴ εἴ τι ἐκ' αὐτῶν ἀποβήσεται ἄλλο. κατὰ τοῦτο* and *εἴ τι . . . ἄλλο* are contrasted. "According to the concept itself, I mean without reference to outward consequences." The emphasis is thus thrown strongly upon the thought that only the concept itself is to be considered, not the consequences of the concrete reality (*cf.* 353 d). If, with the inferior Mss., we read *εἰ μή τι*, a single case only is excepted, in which the *ἡδέα* are not also *ἀγαθά*. *Cf. Phaedo* 77 e, where *μᾶλλον δὲ μὴ ὅτι ἡμῶν δεδέσθων* is added in order to heighten the contrast of *ἴσως ἴσι τις ἐν ἡμῖν ταῖς ἕξεσι φοβεῖται* with the preceding *ὅτι* (*ἡμῶν*) *δεδέσθων*, *Crito* 47 d. *πεισθέντας μὴ τῇ τῶν ἀναιδεστάτων δίκῃ*, where *μή* with the words following enhances the contrast between that which we do and that which we ought to do (*πείθεσθαι τῇ τῶν ἀναιδεστάτων δίκῃ*). *Cf.* also 350 a, ll. 2, 6.

St. p. 352.

τῆς δοκεῖ, ἡ καλόν τε εἶναι ἡ ἐπιστήμη καὶ οἷον ἄρχειν τοῦ ἀνθρώπου, καὶ ἐάν περ γιγνώσκῃ τις τἀγαθὰ καὶ τὰ κακά, μὴ ἂν κρατηθῆναι ὑπὸ μηδενός, ὥστε ἀλλ' ἄττα πράττειν ἢ ἂν ἐπιστήμη κελεύῃ, ἀλλ' ἱκανὴν εἶναι τὴν φρόνησιν βοηθεῖν τῷ ἀνθρώπῳ; Καὶ δοκεῖ, ἔφη, ὥσπερ σὺ λέγεις, ὦ Σώκρατες, καὶ ἄμα, εἴ πέρ τῳ ἄλλῳ, αἰσχρόν ἐστι καὶ ἐμοὶ σοφίαν καὶ ἐπιστήμην μὴ οὐχὶ d πάντων κράτιστον φάναι εἶναι τῶν ἀνθρωπείων πραγμάτων. Καλῶς γε, ἔφην ἐγώ, σὺ λέγων καὶ ἀληθῆ. οἶσθα οὖν ὅτι οἱ πολλοὶ τῶν ἀνθρώπων ἐμοί τε καὶ σοὶ οὐ πείθονται, ἀλλὰ πολλούς φασι γιγνώσκοντας τὰ βέλτιστα οὐκ ἐθέλειν πράττειν ἐξὸν αὐτοῖς, ἀλλ' ἄλλα πράττειν; καὶ ὅσους δὴ ἐγὼ ἠρόμην ὅ τί ποτε αἴτιόν ἐστι τούτου, ὑπὸ ἡδονῆς φασιν ἡττωμένους ἢ λύπης ἢ ὧν • νῦν δὴ ἐγὼ ἔλεγον, ὑπό τινος τούτων κρατουμένους ταῦτα ποιεῖν τοὺς ποιοῦντας. Πολλὰ γὰρ οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ἄλλα οὐκ ὀρθῶς λέγουσιν οἱ ἄνθρωποι. Ἴθι δὴ μετ' ἐμοῦ ἐπιχείρησον πείθειν τοὺς ἀνθρώπους καὶ διδάσκειν ὃ ἐστιν αὐτοῖς τοῦτο τὸ πάθος, ὃ φασιν ὑπὸ

352 • 52. ἂν κρατηθῆναι: represents κρατηθείη ἄν, as though preceded by an opt. in the prot., making a milder statement of the case.

53. ἄν: *i.e.* ἃ ἄν, *cf. Gorg.* 486 e ἂν μου σὺ ἀκολογήσῃς.

55. εἴ πέρ τῳ ἄλλῳ: *cf.* 329 b, l. 28.

d 56. μὴ οὐχί: because αἰσχρόν ἐστι, δεινά ἐστι, αἰσχύνομαι are regarded as neg. expressions. See GMT. 96, 2, *n.* 1, Rem. — As a teacher of wisdom and virtue, Protagoras must maintain their value; thus Socrates, by associating Protagoras with himself in combating the vulgar view, involves him also in the final conclusion, that all virtue is wisdom.

58. λέγων: connected, as is freq. the partic. in conversation, with a verb used by the previous speaker. Here *sc.* φησί, from φασί implied in the words of Protagoras.

65. Protagoras thinks it unprofitable to follow up the idle opinions of ignorant men; see 353 a, l. 75, below.

68. ὑπὸ τῶν ἡδονῶν ἡττᾶσθαι: is pred. of ὅ (*cf.* 353 a c, 354 e, 357 c), but the true character of that which they call 'being controlled by the passions' is repeated and appended freely to the rel. clause, καὶ οὐ πράττειν αὐτά.

St. p. 353.

τῶν ἡδονῶν ἡττᾶσθαι καὶ οὐ πράττειν διὰ ταῦτα τὰ 353
βέλτιστα, ἐπεὶ γιγνώσκειν γε αὐτά. ἴσως γὰρ ἂν λεγόντων ἡμῶν ὅτι Οὐκ ὀρθῶς λέγετε, ὦ ἄνθρωποι, ἀλλὰ ψεύδεσθε, ἔροιντ' ἂν ἡμᾶς· Ὦ Πρωταγόρα τε καὶ Σώκρατες, εἰ μὴ ἔστι τοῦτο τὸ πάθημα ἡδονῆς ἡττᾶσθαι, ἀλλὰ τί ποτ' ἐστί, καὶ τί ὑμεῖς αὐτό φατε εἶναι; εἴπατον ἡμῖν. Τί δέ, ὦ Σώκρατες, δεῖ ἡμᾶς σκοπεῖσθαι τὴν τῶν πολλῶν δόξαν ἀνθρώπων, οἳ ὅ τι ἂν τύχωσι, τοῦτο λέγουσιν; Οἶμαι, ἦν δ' ἐγώ, εἶναί τι ἡμῖν τοῦτο πρὸς b τὸ ἐξευρεῖν περὶ ἀνδρείας, πρὸς τἆλλα μόρια τὰ τῆς ἀρετῆς πῶς ποτ' ἔχει. εἰ οὖν σοι δοκεῖ ἐμμένειν οἷς ἄρτι • ἔδοξεν ἡμῖν, ἐμὲ ἡγήσασθαι, ᾗ οἶμαι ἂν ἔγωγε κάλλιστα φανερὸν γενέσθαι, ἔπου· εἰ δὲ μὴ βούλει, εἶ σοι φίλον, ἐῶ χαίρειν. Ἀλλ', ἔφη, ὀρθῶς λέγεις· καὶ πέραινε ὥσπερ ἤρξω.

XXXVI. Πάλιν τοίνυν, ἔφην ἐγώ, εἰ ἔροιντο ἡμᾶς, Τί • οὖν φατὲ τοῦτο εἶναι, ὃ ἡμεῖς ἥττω εἶναι τῶν ἡδονῶν ἐλέγομεν; εἴποιμ' ἂν ἔγωγε πρὸς αὐτοὺς ὧδί· Ἀκούετε δή· πειρασόμεθα γὰρ ὑμῖν ἐγώ τε καὶ Πρωταγόρας φράσαι. ἄλλο τι γάρ, ὦ ἄνθρωποι, φατὲ ὑμῖν τοῦτο γίγνεσθαι ἐν τοῖσδε, οἷον πολλάκις ὑπὸ σίτων καὶ ποτῶν καὶ ἀφρο-

352 • 69. ταῦτα: see on 325 a, l. 14.

a 70. ἐπεὶ γιγνώσκειν: on the inf. by assimilation after ἐπεί in indir. disc., see GMT. 92, 2, *n.* 3; H. 947. *Cf. Phaedo* 109 e.

73. τοῦτο τὸ πάθημα: *sc.* γιγνώσκοντας τὰ βέλτιστα οὐκ ἐθέλειν πράττειν, ἐξὸν αὐτοῖς, *cf.* 352 d. — ἡδονῆς: for the gen. after verbs implying comparison, see G. 175, 2; H. 749.

74. ἄλλά: *now* (like at after εἰ); not infreq. after εἰ. *Cf. Phaedo* 91 b εἰ δὲ μηδέν ἐστι τελευτήσαντι, ἀλλ' οὖν ἥττον τοῖς παροῦσιν ἀηδὴς ἔσομαι ὀδυρόμενος *but, if all is ended when one is dead, I shall at least be less disagreeable to my friends through lamentations.*

76. ὅ τι ἂν τύχωσι: (*sc.* λέγοντες) *the first thing that strikes them. Cf. Crito* 45 d ὅ τι ἂν τύχωσι, τοῦτο πράξουσι.

b 80. ᾗ: const. ταύτῃ ἥπερ, ᾗ.

81. εἰ δὲ μὴ βούλει (ἐμμένειν), ἐῶ χαίρειν, εἴ σοι φίλον (ἐμὲ χαίρειν ἐᾶν).

XXXVI. 5. ἄλλο τι: or ἄλλο τι ἤ, • equiv. to nonne, *cf. Apol.* 24 c. See G. 282, 3; H. 1015 b.

6. οἷον κτλ.: the particulars of the

St. p. 355.

εστιν εἰπεῖν· ἄλλο γὰρ ὄνομα μετείληφεν ἀντὶ τῆς ἡδονῆς, τὸ ἀγαθόν. ἐκείνῳ δὴ ἀποκρινώμεθα καὶ λέγωμεν, ὅτι Ἠττώμενος — Ἧττο τίνος; φήσει. Τοῦ ἀγαθοῦ, φήσομεν νὴ Δία. ἂν οὖν τύχῃ ὁ ἐρόμενος ἡμᾶς ὑβριστὴς ὤν, γελάσεται καὶ ἐρεῖ· Ἦ γελοῖον λέγετε πρᾶγμα, εἰ πράττει τις κακά, γιγνώσκων ὅτι κακά ἐστιν, οὐ δέον αὐτὸν πράττειν, ἡττώμενος ὑπὸ τῶν ἀγαθῶν. Ἆρα, φήσει, οὐκ ἀξίων ὄντων νικᾶν ἐν ὑμῖν τῶν ἀγαθῶν τὰ κακά, ἢ ἀξίων; φήσομεν δῆλον ὅτι ἀποκρινόμενοι, ὅτι Οὐκ ἀξίων ὄντων· οὐ γὰρ ἂν ἐξημάρτανεν ὃν φαμεν ἥττω εἶναι τῶν ἡδονῶν. Κατὰ τί δέ, φήσει ἴσως, ἀνάξιά ἐστι τἀγαθὰ τῶν κακῶν ἢ τὰ κακὰ τῶν ἀγαθῶν; ἢ κατ' ἄλλο τι ἢ ὅταν τὰ μὲν μείζω, τὰ δὲ σμικρότερα ᾖ; ἢ πλείω, τὰ δὲ ἐλάττω ᾖ; οὐχ ἕξομεν εἰπεῖν ἄλλο ἢ τοῦτο. Δῆλον ἄρα, φήσει, ὅτι τὸ ἡττᾶσθαι τοῦτο λέγετε, ἀντὶ ἐλαττόνων ἀγαθῶν μείζω κακὰ λαμβάνειν. Ταῦτα μὲν οὖν οὕτω. μεταλάβωμεν δὴ τὰ ὀνόματα πάλιν τὸ ἡδύ τε καὶ ἀνιαρὸν ἐπὶ τοῖς αὐτοῖς τούτοις, καὶ λέγωμεν ὅτι Ἄνθρωπος πράττει — τότε μὲν ἐλέγομεν τὰ κακά, νῦν δὲ λέγωμεν τὰ ἀνιαρά, γιγνώσκων, ὅτι ἀνιαρά ἐστιν, ἡττώμενος ὑπὸ τῶν ἡδέων, δῆλον ὅτι ἀναξίων ὄντων νικᾶν· καὶ τίς ἄλλη δὴ αἰτία ἡδονῇ πρὸς λύπην ἐστίν, ἀλλ' ἢ ὑπερβολὴ ἀλλήλων καὶ ἔλλειψις; ταῦτα δ' ἐστὶ μείζω τε καὶ σμικρότερα γιγνόμενα ἀλλήλων καὶ πλείω καὶ ἐλάττω καὶ μᾶλλον καὶ ἧττον. εἰ γάρ τις λέγοι ὅτι Ἀλλὰ πολὺ διαφέρει, ὦ Σώκρατες, τὸ παραχρῆμα ἡδὺ τοῦ εἰς τὸν ὕστερον χρόνον καὶ ἡδέος καὶ λυπηροῦ, Μῶν ἄλλῳ τῳ, φαίην ἂν ἔγωγε, ἢ ἡδονῇ καὶ λύπῃ; οὐ γὰρ ἔσθ' ὅτῳ ἄλλῳ. ἀλλ' ὥσπερ ἀγαθὸς ἱστάναι ἄνθρωπος, συνθεὶς τὰ ἡδέα καὶ συνθεὶς τὰ λυπηρά, καὶ τὸ ἐγγὺς καὶ τὸ πόρρω, στήσας ἐν τῷ ζυγῷ, εἰπὲ πότερα πλείω ἐστίν. ἐὰν μὲν γὰρ ἡδέα πρὸς ἡδέα ἱστῇς, τὰ μείζω ἀεὶ καὶ πλείω λῃπτέα· ἐὰν δὲ λυπηρὰ πρὸς λυπηρά, τὰ ἐλάττω καὶ σμικρότερα· ἐὰν δὲ ἡδέα πρὸς λυπηρά, ἐὰν μὲν τὰ ἀνιαρὰ ὑπερβάλληται ὑπὸ τῶν ἡδέων, ἐάν τε τὰ ἐγγὺς ὑπὸ τῶν πόρρω ἐάν τε τὰ πόρρω ὑπὸ τῶν ἐγγύς, ταύτην τὴν πρᾶξιν πρακτέον ἐν ᾗ ἂν ταῦτ' ἐνῇ· ἐὰν δὲ τὰ ἡδέα ὑπὸ τῶν ἀνιαρῶν, οὐ πρακτέα· μή πῃ ἄλλῃ ἔχει, φαίην ἄν, ταῦτα, ὦ ἄνθρωποι; οἶδ' ὅτι οὐκ ἂν ἔχοιεν ἄλλως λέγειν. Συνεδόκει καὶ ἐκείνῳ. Ὅτε δὴ τοῦτο οὕτως ἔχει, τόδε μοι ἀποκρίνασθε, φήσω. φαίνεται ὑμῖν τῇ ὄψει τὰ αὐτὰ μεγέθη ἐγγύθεν

355 a 12. ὑβριστής: *inclined to mockery.*

d 17. ὑμῖν: *before you as judges.* See on 337 b, l. 34.

19. οὐ γὰρ ἂν κτλ.: see on 343 d, l. 6. "If the good were equal to the evil, or greater, evidently there would be no error in choosing it."

20. ἀνάξια: as that is ἄξιον ἀνῆς which is worth being taken for its price, so here τὸ ἀγαθόν is ἀνάξιον τοῦ κακοῦ when it is not worthy to be chosen in preference to the bad, while κακόν τι is ἄξιον ἀγαθοῦ when it deserves to be chosen in place of the good.

e 22. πλείω: see on 330 a, l. 10.

26. ἐπὶ τοῖς αὐτοῖς: *cf.* 349 b, l. 29 ἐπὶ ἐσι πράγματι.

356 a 31. ἄξια: Cicero's translation (Prisc. v. 64), quae igitur potest esse indignitas voluptatis ad molestiam, nisi in magnitudine aut longitudine alterius utrius posita? shows that the false reading of the Mss. ἀναξία, which arose from the preceding ἀναξίων, is very old. ἀναξία is not found as a subst., while ΑΗ and ΑΝ are often interchanged.

32. After the substs. ὑπερβολή and ἔλλειψις, we should expect ταῦτα δ' ἐστὶ τὸ μείζω τε καὶ σμικρότερα γίγνεσθαι, but the sentence is const. as though replying to the question καὶ τῶν ἄλλων ἕξις τὰ ἡδέα πρὸς τὰ λυπηρά, ἀλλ' ἡ ὑπερβάλλουσα ἄλληλα καὶ ἀλλείπουσα;

35. ἡδέ: we should have expected ἡδὺ καὶ λυπηρόν, but, as the words stand, we must regard καὶ λυπηροῦ, which follows, as an afterthought.

St. p. 356.

356 b 38. ἀγαθὸς ἱστάναι: *good at weighing.*

42. ἐὰν δὲ ἡδέα κτλ.: to this are subord. ἐὰν μὲν τὰ ἀνιαρὰ κτλ., and ἐὰν δὲ τὰ ἡδέα κτλ., and to this ἐὰν μέν, again, are subord. ἐάν τε — ἐάν τε.

44. ἐάν τε, ἐάν τε: *whether, or.* See H. 1045, 2.

46. ταῦτα: *sc.* τὰ ἡδέα.

c 47. πρακτέα: *sc.* τὰ ἡδέα.

49. ὅτι: causal, quum, quando, *since.*

50. μεγέθη: objects of any size, *magnitudes.* *Cf. Phil.* 41 e ἐν μὲν ὄψει τὸ πόρρωθεν καὶ ἐγγόθεν ὁρᾶν τὰ μεγέθη τὴν ἀλήθειαν ἀφανίζει; *in vision, the near and distant seeing of mag-*

St. p. 353.

δισίων κρατούμενοι ἡδέων ὄντων, γιγνώσκοντες ὅτι πονηρά ἐστιν, ὁμως αὐτὰ πράττειν; Φαῖεν ἄν. Οὐκοῦν ἐροίμεθ' ἂν αὐτοὺς ἐγώ τε καὶ σὺ πάλιν, Πονηρὰ δὲ αὐτὰ πῇ φατὲ εἶναι; πότερον ὅτι τὴν ἡδονὴν ταύτην ἐν τῷ παραχρῆμα παρέχει καὶ ἡδύ ἐστιν ἕκαστον αὐτῶν, ἢ ὅτι εἰς τὸν ὕστερον χρόνον νόσους τε ποιεῖ καὶ πενίας καὶ ἄλλα τοιαῦτα πολλὰ παρασκευάζει; ἢ κἄν, εἴ τι τούτων εἰς τὸ ὕστερον μηδὲν παρασκευάζει, χαίρειν δὲ μόνον ποιεῖ, ὅμως δ' ἂν κακὰ εἴη, ὅ τι παθόντα χαίρειν ποιεῖ καὶ ὀπηοῦν; ἆρ' οἰόμεθ' ἂν αὐτούς, ὦ Πρωταγόρα, ἄλλο τι ἀποκρίνασθαι, ἢ ὅτι οὐ κατὰ τὴν αὐτῆς τῆς ἡδονῆς τῆς παραχρῆμα ἐργασίαν κακά ἐστιν, ἀλλὰ διὰ τὰ ὕστερον γιγνόμενα, νόσους τε καὶ τἆλλα; Ἐγὼ μὲν οἶμαι, ἔφη ὁ Πρωταγόρας, τοὺς πολλοὺς ἂν ταῦτα ἀποκρίνασθαι. Οὐκοῦν νόσους ποιοῦντα ἀνίας ποιεῖ, καὶ πενίας ποιοῦντα ἀνίας ποιεῖ; ὁμολογοῖεν ἄν, ὡς ἐγῷμαι. Συνέφη ὁ

353 c general τοιοῦδε follow φασί in the nom. and inf.

d 15. ὅμως δέ: see on 336 d, l. 45.—ὅ τι παθόντα κτλ.: the Mss. have ὅ τι *παθόντα*. A difficult passage. Entirely suitable to the context is the thought that in judging whether the agreeable *as such* is good, the quality of that which is agreeable is of no importance. Now the phrase τί παθών (GMT. 109, n. 7, b) has the meaning, *what has happened to him, what ails him that, wherefore?* *Cf.* Ar. *Pax* 699 (Κρατῖνος) ἀνθέστασιν, ἢν οἱ Ἀδμήτου ἀνέβαλεν. Hermm. τί παθών; Tayg. ὅ τι; The phrase τί *μαθών* is regarded as having a similar meaning (*what put it into his head, with what idea, wherefore?*), but G. Hermann (Ar. *Nub.* p. xlvi. ff.) and others rightly replace it everywhere with τί παθών. We read then in our passage ὅ τι παθόντα, and com- 353 d pare with it *Apol.* 36 b τί ἀξιὸς εἰμι παθεῖν ἢ ἀποτεῖσαι, ὅ τι παθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον what do I deserve to suffer, or what fine to pay, that I fell into such a condition that I could not keep quiet during my life? and *Euthyd.* 299 a πολὺ μέντοι δικαιότερον ἂν τὸν ὑμέτερον πατέρα τόντινα, ὅ τι παθὼν σοφοὺς υἱεῖς οὕτω ἔφυσεν (*whatever ailed him to beget such wise sons*). We find then as the thought, *through whatsoever means and in whatsoever way they cause one to enjoy oneself.* With παθόντα an indef. τινά (acc. obj.) is understood, by a customary use of the partic.

e 20. τοὺς πολλούς: Protagoras warily retains the original designation, instead of saying τοὺς ἀνθρώπους.

St. p. 353.

Πρωταγόρας. Οὐκοῦν φαίνεται, ὦ ἄνθρωποι, ὑμῖν, ὡς φαμεν ἐγώ τε καὶ Πρωταγόρας, δι' οὐδὲν ἄλλο ταῦτα κακὰ ὄντα ἢ διότι εἰς ἀνίας τε ἀποτελευτᾷ καὶ ἄλλων ἡδονῶν ἀποστερεῖ; ὁμολογοῖεν ἄν; Συνεδόκει ἡμῖν ἀμφοῖν. 354 Οὐκοῦν πάλιν ἂν αὐτοὺς τὸ ἐναντίον ἐροίμεθα, Ὦ ἄνθρωποι οἱ λέγοντες αὖ ἀγαθὰ ἀνιαρὰ εἶναι, ἆρα οὐ τὰ τοιάδε λέγετε, οἷον τά τε γυμνάσια καὶ τὰς στρατείας καὶ τὰς ὑπὸ τῶν ἰατρῶν θεραπείας τὰς διὰ καύσεών τε καὶ τομῶν καὶ φαρμακειῶν καὶ λιμοκτονιῶν γιγνομένας, ὅτι ταῦτα ἀγαθὰ μέν ἐστιν, ἀνιαρὰ δέ; φαῖεν ἄν; Συνεδόκει. Πότερον οὖν κατὰ τόδε ἀγαθὰ αὐτὰ καλεῖτε, ὅτι ἐν τῷ παραχρῆμα ὀδύνας τὰς ἐσχάτας παρέχει καὶ ἀλγη- b δόνας, ἢ ὅτι εἰς τὸν ὕστερον χρόνον ὑγίειαί τε ἀπ' αὐτῶν γίγνονται καὶ εὐεξίαι τῶν σωμάτων καὶ τῶν πόλεων σωτηρίαι καὶ ἄλλων ἀρχαὶ καὶ πλοῦτοι; φαῖεν ἄν, ὡς ἐγῷμαι. Συνεδόκει. Ταῦτα δὴ ἀγαθά ἐστι δι' ἄλλο τι ἢ ὅτι εἰς ἡδονὰς ἀποτελευτᾷ καὶ λυπῶν ἀπαλλαγάς τε καὶ ἀποτροπάς; ἢ ἔχετέ τι ἄλλο τέλος λέγειν, εἰς ὃ ἀποβλέ-

353 e 23. ἃ δὴ φαμεν ... Πρωταγόρας: Protagoras allows this to pass as his opinion, and thus accepts it. If he had a different principle in mind in 351 c d, here was the place to urge it.

354 a 27. ἄν: is repeated in the following φαῖεν ἄν.—ὦ ἄνθρωποι οἱ λέγοντες: *cf.* 337 c ὑμεῖς οἱ ἀκούοντες, ὦ ἄνδρες οἱ παρόντες.

28. αὖ ἀγαθὰ ἀνιαρά: *cf.* 353 e τοιαῦτα ... εἶναι.

30. καύσεων κτλ.: *i.e.* all forms of the healing art, surgery, medicine, diet.

31. λιμοκτονιῶν: *hunger cure.* Galen, 15, p. 829 K., explains it as ἀσιτία παντελής, or at least ἡ ἐπὶ τοῖς ὑγροῖς μόνοις διαιτα *a diet of drinks only.*

b 37. ἄλλων: obj. gen. *Cf. Gorg.* 514 a ἐὰν μὴ καλὴ κἀγαθὴ ἡ διάνοια ᾖ τῶν μελλόντων ἢ χρήματα πολλὰ λαμβάνειν ἢ ἀρχήν τινων ἢ ἄλλην δύναμιν ἥντινοῦν *unless there be an honorable and good mind in those who are to receive much money, or the rule of others, or any other sort of power.*—φαῖεν ἄν: after the double question, refers to the second member, which introduces with the corrective ἤ the true belief of the speaker. 354 b

38. ταῦτα κτλ.: must refer to τὰ γυμνάσια κτλ., ll. 29 f. It is the conclusion of the whole series beginning with οὐκοῦν πάλιν l. 27, and corresponds to the closing sentence of the first series οὐκοῦν φαίνεται κτλ. l. 23. For this reason δέ (which the Mss. have for δή) cannot be correct.

St. p. 356.

μὲν μείζω, πόρρωθεν δὲ ἐλάττω· ἢ οὔ; Φήσουσιν. Καὶ τὰ ταχέα καὶ τὰ πολλὰ ὡσαύτως; καὶ αἱ φωναὶ αἱ ἴσαι ἐγγύθεν μὲν μείζους, πόρρωθεν δὲ σμικρότεραι; Φαῖεν ἄν. Εἰ οὖν ἐν τούτῳ ἡμῖν ἦν τὸ εὖ πράττειν, ἐν τῷ τὰ μὲν μεγάλα μήκη καὶ πράττειν καὶ λαμβάνειν, τὰ δὲ σμικρὰ καὶ φεύγειν καὶ μὴ πράττειν, τίς ἂν ἡμῖν σωτηρία ἐφάνη τοῦ βίου; ἆρα ἡ μετρητικὴ τέχνη ἢ ἡ τοῦ φαινομένου δύναμις; ἡ αὕτη μὲν ἡμᾶς ἐπλάνα καὶ ἐποίει ἄνω τε καὶ κάτω πολλάκις μεταλαμβάνειν ταὐτὰ καὶ μεταμέλειν καὶ ἐν ταῖς πράξεσι καὶ ἐν ταῖς αἱρέσεσι τῶν μεγάλων τε καὶ σμικρῶν, ἡ δὲ μετρητικὴ ἄκυρον μὲν ἂν ἐποίησε τοῦτο τὸ φάντασμα, δηλώσασα δὲ τὸ ἀληθὲς ἡσυχίαν ἂν ἐποίησεν ἔχειν τὴν ψυχὴν μένουσαν ἐπὶ τῷ ἀληθεῖ καὶ ἔσωσεν ἂν τὸν βίον; ἆρ' ἂν ὁμολογοῖεν ἄνθρωποι πρὸς ταῦτα ἡμᾶς τὴν μετρητικὴν σῴζειν ἂν τέχνην, ἢ ἄλλην; Τὴν μετρητικήν, ὡμολόγει. Τί δ', εἰ ἐν τῇ τοῦ περιττοῦ καὶ ἀρτίου αἱρέσει ἡμῖν ἦν ἡ σωτηρία τοῦ βίου, ὁπότε τὸ πλέον ὀρθῶς ἔδει ἑλέσθαι καὶ ὁπότε τὸ ἔλαττον, ἢ αὐτὸ πρὸς ἑαυτὸ ἢ τὸ ἕτερον πρὸς τὸ ἕτερον, εἴτ'

356 e *attitudes obscures the true proportions,* *Phaedo* 111 d καὶ ἀενάων (*ever-flowing*) ποταμῶν ἀμίχανα μεγέθη.

d 54. ἐν τούτῳ: see on 310 d, l. 27.

55. μήκη πράττειν: the peculiar expression is chosen to conform the illustration to the truth to be explained, namely, that it is knowledge which must determine us τὰ ἡδέα ἢ τὰ λυπηρὰ πράττειν.

57. ἡ . . . δύναμις: *the* (subjective) *impression of the visible world.* The passage is directed against Protagoras's theory of knowledge. See Introd. p. 3.

58. ἐπλάνα καὶ ἐποίει: ἄν is not added, because the ἄν with ἐφάνη above is still in force. *Cf. Phaedr.* 229 e οὐκ ἂν δύοιτος εἴην· εἶτα φαίην, *Phaedo* 87 e ἀναγκαῖον μέντἂν εἴη . . . τότ' ἤδη ἐπιδεικνύοι, *Lys.* 208 b ἰόντ' ἂν. πόθεν ἰόντ; Ar. *Eq.* 1057 οὐκ ἂν μαχέσαιτο· χέσαιτο γάρ. 356 d

60. πράξεσι, αἱρέσεσι: limit both preceding verbs.

61. ἔκυρον: *without force, vain. Cf. Crito* 50 b ἐν ᾗ αἱ γενόμεναι δίκαι μηδὲν ἰσχύουσιν, ἀλλ' ἐκ' ἰδιωτῶν ἄκυροι γίγνονται.

63. μένουσαν: opp. to ἐπλάνα above.

65. τὴν μετρητικήν: *sc.* ὁμολογοῖεν ἂν τοὺς ἀνθρώπους σῴζειν ἂν ἡμᾶς πρὸς ταῦτα.

69. αὐτὸ πρὸς ἑαυτό: *i.e.* τὸ περιττὸν πρὸς τὸ περιττόν or τὸ ἄρτιον πρὸς τὸ ἄρτιον.

St. p. 357.

ἐγγὺς εἴτε πόρρω εἴη, τί ἂν ἔσῳζεν ἡμῖν τὸν βίον; ἆρ' 357
ἂν οὐκ ἐπιστήμη; καὶ ἆρ' ἂν οὐ μετρητική τις, ἐπειδή περ ὑπερβολῆς τε καὶ ἐνδείας ἐστὶν ἡ τέχνη; ἐπειδὴ δὲ περιττοῦ τε καὶ ἀρτίου, ἆρα ἄλλη τις ἢ ἀριθμητική; ὁμολογοῖεν ἂν ἡμῖν οἱ ἄνθρωποι· ἢ οὔ; Ἐδόκουν ἂν καὶ τῷ Πρωταγόρᾳ ὁμολογεῖν. Εἶεν, ὦ ἄνθρωποι· ἐπειδὴ δὲ ἡδονῆς τε καὶ λύπης ἐν ὀρθῇ τῇ αἱρέσει ἐφάνη ἡμῖν ἡ σωτηρία τοῦ βίου οὖσα, τοῦ τε πλέονος καὶ ἐλάττονος, καὶ μείζονος καὶ σμικροτέρου, καὶ ποββωτέρω καὶ ἐγγυτέρω, ἆρα πρῶτον μὲν οὐ μετρητικὴ φαίνεται, ὑπερβολῆς τε καὶ b
ἐνδείας οὖσα καὶ ἰσότητος πρὸς ἀλλήλας σκέψις; Ἀλλ' ἀνάγκη. Ἐπεὶ δὲ μετρητική, ἀνάγκη δήπου τέχνη καὶ ἐπιστήμη. Συμφήσουσιν. Ἥτις μὲν τοίνυν τέχνη καὶ ἐπιστήμη ἐστὶν αὕτη, εἰσαῦθις σκεψόμεθα· ὅτι δὲ ἐπιστήμη ἐστί, τοσοῦτον ἐξαρκεῖ πρὸς τὴν ἀπόδειξιν, ἣν ἐμὲ δεῖ καὶ Πρωταγόραν ἀποδεῖξαι περὶ ὧν ἤρεσθ' ἡμᾶς. ἤρεσθε c
δέ, εἰ μέμνησθε, ἡνίκα ἡμεῖς ἀλλήλοις ὡμολογοῦμεν ἐπιστήμης μηδὲν εἶναι κρεῖττον, ἀλλὰ τοῦτο ἀεὶ κρατεῖν, ὅπου ἂν ἐνῇ, καὶ ἡδονῆς καὶ τῶν ἄλλων ἁπάντων· ὑμεῖς δὲ δὴ ἔφατε τὴν ἡδονὴν πολλάκις κρατεῖν καὶ τοῦ εἰδότος ἀνθρώπου, ἐπειδὴ δὲ ὑμῖν οὐχ ὡμολογοῦμεν, μετὰ τοῦτο ἤρεσθε ἡμᾶς Ὦ Πρωταγόρα τε καὶ Σώκρατες, εἰ μὴ ἔστι τοῦτο τὸ πάθημα ἡδονῆς ἡττᾶσθαι, ἀλλὰ τί ποτ' ἐστὶ

357 a 72. ἐστίν: the gen. with εἶναι expresses here the object with which the art *has to do.*

74. ἄν: const. with ὁμολογεῖν.

77. τοῦ: introduces all the following gens., and also the advs. ποββωτέρω and ἐγγυτέρω. *Cf.* 356 a, l. 33, where the advs. μᾶλλον καὶ ἧττον are co-ordinated with μείζω τε καὶ σμικρότερα κτλ. With φαίνεται is to be supplied ἡ σωτηρία τοῦ βίου οὖσα. c

80. πρὸς ἀλλήλας: *i.e.* ἡδονῆς πρὸς λύπην καὶ λύπης πρὸς ἡδονήν. 357 b

86. ἡνίκα: *cf.* 352 c ff. c

88. ὑμεῖς δὲ δὴ κτλ.: does not depend upon ἡνίκα, but stands independently; hence the repetition with anacoluthon of ἐπειδὴ δὲ ὑμῖν οὐχ ὡμολογοῦμεν, μετὰ τοῦτο ἤρεσθε ἡμᾶς. See on 355 b, l. 73.

91. ὦ Πρωταγόρα κτλ.: *cf.* 353 a.

92. ἀλλά: in apod., *cf.* Hom. Θ 154.

St. p. 357.

καὶ τί ὑμεῖς αὐτό φατε εἶναι; εἴπατε ἡμῖν. εἰ μὲν οὖν d
τότε εὐθὺς ὑμῖν εἴπομεν ὅτι Ἀμαθία, κατεγελᾶτε ἂν
ἡμῶν· νῦν δὲ ἂν ἡμῶν καταγελᾶτε, καὶ ὑμῶν αὐτῶν
καταγελάσεσθε. καὶ γὰρ ὑμεῖς ὡμολογήκατε ἐπιστήμης
ἐνδεία ἐξαμαρτάνειν περὶ τὴν τῶν ἡδονῶν αἵρεσιν καὶ
λυπῶν τοὺς ἐξαμαρτάνοντας· ταῦτα δέ ἐστω ἀγαθά τε καὶ
κακά· καὶ οὐ μόνον ἐπιστήμης, ἀλλὰ καὶ εἰς τὸ πρόσθεν e
ἔτι ὡμολογήκατε ὅτι μετρητικῆς. ἡ δὲ ἐξαμαρτανομένη
πρᾶξις ἄνευ ἐπιστήμης ἴστε που καὶ αὐτοὶ ὅτι ἀμαθίᾳ
πράττεται. ὥστε τοῦτ' ἐστί, τὸ ἡδονῆς ἥττω εἶναι, ἀμαθία
ἡ μεγίστη. ἧς Πρωταγόρας ὅδε φησὶν ἰατρὸς εἶναι καὶ
Πρόδικος καὶ Ἱππίας· ὑμεῖς δὲ διὰ τὸ οἴεσθαι ἄλλο τι
ἢ ἀμαθίαν εἶναι οὔτε αὐτοὶ οὔτε τοὺς ὑμετέρους παῖδας
παρὰ τοὺς τούτων διδασκάλους τούσδε τοὺς σοφιστὰς
πέμπετε, ὡς οὐ διδακτοῦ ὄντος, ἀλλὰ κηδόμενοι τοῦ
ἀργυρίου καὶ οὐ διδόντες τούτοις κακῶς πράττετε καὶ ἰδίᾳ
καὶ δημοσίᾳ.

XXXVIII. Ταῦτα μὲν τοῖς πολλοῖς ἀποκεκριμένοι ἂν 356
ἦμεν. ὑμᾶς δὲ δὴ μετὰ Πρωταγόρου ἐρωτῶ, ὦ Ἱππία τε

357 d 99. ἐπιστήμης: *sc.* ἐνδεᾶ. — εἰς τὸ πρόσθεν: *going further*, see on 339 d, l. 32.

e 102. τοῦτο: is the subj. ("this of which you ask, namely τὸ ἡδονῆς ἥττω εἶναι"); ἀμαθία ἡ μεγίστη is the predicate.

105. οὔτε αὐτοί: *sc.* ἔρχεσθε. There should regularly follow, οὔτε οἱ ὑμέτεροι παῖδες ἔρχονται παρὰ κτλ., but with the second οὔτε the const. changes. *Cf.* Dem. XXIX. 54 ὁ δ' οὐδ' αὐτὸς (ἐμέσαι) οὔτ' ἐκείνοις οὔτ' ἐμοὶ δοῦναι τὸν ὅρον ἠξίωσεν, XLIX. 52 οὐ γὰρ δήπου ἦν γε σταθμοῦ ἕμελλεν οὐδ' ὁ ὑποτιθέμενος (παραλήψεσθαι) οὔθ' ὁ ὑποτιθεὶς τὸν χαλκὸν παραδώσων *for it surely was not likely that the mortgagee would receive the money, or the mortgager pay it, without weighing it.*

357 e 106. τούτων: *i.e.* "of all that leads to ἡδονῆς μὴ ἥττω εἶναι." This (τοῦ ἡδονῆς μὴ ἡττᾶσθαι) is understood with the following ὡς οὐ διδακτοῦ ὄντος.

108. *Cf.* 313 e, ll. 42 ff. — Socrates, with exquisite irony, supports the custom of the sophists, and his apostrophe naturally pleases them marvellously (*cf.* 353 a ὑπερφυῶς).

356 a XXXVIII. 1. Socrates has established the two theses at which he has been aiming, *viz.*, that the agreeable is the good, and that the understanding rules in man. He now moves on to connect these two principles with

St. p. 358.

καὶ Πρόδικε, — κοινὸς γὰρ δὴ ἔστω ἡμῖν ὁ λόγος, — πότε-
ρον δοκῶ ὑμῖν ἀληθῆ λέγειν ἢ ψεύδεσθαι. Ὑπερφυῶς
ἐδόκει ἅπασιν ἀληθῆ εἶναι τὰ εἰρημένα. Ὁμολογεῖτε
ἄρα, ἦν δ' ἐγώ, τὸ μὲν ἡδὺ ἀγαθὸν εἶναι, τὸ δὲ ἀνιαρὸν
κακόν; τὴν δὲ Προδίκου τοῦδε διαίρεσιν τῶν ὀνομάτων
παραιτοῦμαι· εἴτε γὰρ ἡδὺ εἴτε τερπνὸν λέγεις εἴτε χαρτόν,
εἴτε ὁπόθεν καὶ ὅπως χαίρεις τὰ τοιαῦτα ὀνομάζων, ὦ b
βέλτιστε Πρόδικε, τοῦτό μοι πρὸς ὃ βούλομαι ἀπόκρινα.
Γελάσας οὖν ὁ Πρόδικος συνωμολόγησε, καὶ οἱ ἄλλοι. Τί
δὲ δή, ὦ ἄνδρες, ἔφην ἐγώ, τὸ τοιόνδε; αἱ ἐπὶ τούτου

356 a the relation of ἀνδρεία to the other virtues. See on 352 b, l. 39, 350 c, l. 19.

3. ἡμῖν: "for let us all make the examination together." Prodicus and Hippias had been invited at the outset 317 d, but Socrates repeats particularly 343 c ἐπισκεψάμεθα δὴ αὐτὸ κοινῇ ἅπαντες and 358 d συνοδέκει ἅπασιν ἡμῖν. By taking the others along with Protagoras, Socrates makes it the more difficult for the latter to break away again before the consummation of the argument, *cf.* 360 d.

7. διαίρεσιν: see on 337 a, l. 26.

b 9. εἴτε . . . ὀνομάζων: Plato frequently alludes thus to the custom of using various bynames in invocations of the gods, as πολυωνυμία showed the manifold honor of the deity. *Cf. Crat.* 400 e ὥσπερ ἐν ταῖς εὐχαῖς νόμος ἐστὶν ἡμῖν εὔχεσθαι, ὅτινάς τε καὶ ὁπόθεν χαίροντες ὀνομαζόμενοι *by whatever names and whence soever they please to be invoked*, *Symp.* 212 c τοῦτον οὖν τὸν λόγον ὡς ἐγκάμιον νόμισον εἰρῆσθαι, εἰ δέ, ὅ τι καὶ ὅπη χαίρεις ὀνομάζων (*whatever and however you choose to name it*), τοῦτο ἐνόμαζε, Aesch. *Ag.* 160 Ζεύς, ὅστις ποτ' ἐστίν. — ἐκεῖθεν . . . ὀνομάζων: *cf.* Hom. K 68 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον. 356 b

10. τοῦτο κτλ.: "use that expression, that word, which pleases you best, in your reply to my question." *Cf. Symp.* 212 c.

12. ἐπὶ τούτου: cannot express an aim, *the actions directed at this* (πλεῖν ἐπὶ Σάμον Thuc. i. 116 and similar expressions are entirely different); but the meaning is that, "the actions belonging *in this sphere* (*viz.* of the agreeable and painless life), so soon as the agreeable and the good are one and the same, are noble." ἐπὶ τούτου can then be compared with ἐπὶ τοῦ σοῦ βίου *Phaedr.* 242 a and similar passages. — The whole passage αἱ ἐπὶ τούτου . . . ἀφέλιμον is somewhat strange. But Socrates wishes to show that no one who knows what is truly agreeable, and is aware that the truly and permanently agreeable is good, will do, or will wish to do, anything that does not bring this pleasure. Hence Socrates concludes that, if the agreeable is good, all actions connected with this are noble, and consequently good and useful. For no one will wish to do anything else than what is good and useful.

St. p. 361.

ἐξελθεῖν καὶ ἐπὶ τὴν ἀρετὴν ὅ τί ἐστι, καὶ πάλιν ἐπισκέψασθαι περὶ αὐτοῦ, εἴτε διδακτὸν εἴτε μὴ διδακτόν, μὴ πολλάκις ἡμᾶς ὁ Ἐπιμηθεὺς ἐκεῖνος καὶ ἐν τῇ σκέψει d
σφήλῃ ἐξαπατήσας, ὥσπερ καὶ ἐν τῇ διανομῇ ἠμέλησεν ἡμῶν, ὡς φῂς σύ. ἤρεσεν οὖν μοι καὶ ἐν τῷ μύθῳ ὁ
Προμηθεὺς μᾶλλον τοῦ Ἐπιμηθέως· ᾧ χρώμενος ἐγὼ καὶ προμηθούμενος ὑπὲρ τοῦ βίου τοῦ ἐμαυτοῦ παντὸς πάντα
ταῦτα πραγματεύομαι, καὶ εἰ σὺ ἐθέλοις, ὅπερ καὶ κατ' ἀρχὰς ἔλεγον, μετὰ σοῦ ἂν ἥδιστα ταῦτα συνδιασκοποίην.
Καὶ ὁ Πρωταγόρας, Ἐγὼ μέν, ἔφη, ὦ Σώκρατες, ἐπαινῶ
σου τὴν προθυμίαν καὶ τὴν διέξοδον τῶν λόγων. καὶ e
γὰρ οὔτε τἆλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἥκιστ' ἀνθρώπων, ἐπεὶ καὶ περὶ σοῦ πρὸς πολλοὺς δὴ
εἴρηκα, ὅτι ὧν ἐντυγχάνω πολὺ μάλιστα ἄγαμαι σέ, τῶν μὲν τηλικούτων καὶ πάνυ· καὶ λέγω γε ὅτι οὐκ ἂν
θαυμάζοιμι, εἰ τῶν ἐλλογίμων γένοιο ἀνδρῶν ἐπὶ σοφίᾳ. καὶ περὶ τούτων δὲ εἰσαῦθις, ὅταν βούλῃ, διέξιμεν· νῦν 362
δ' ὥρα ἤδη καὶ ἐπ' ἄλλο τι τρέπεσθαι. Ἀλλ', ἦν δ' ἐγώ, a
οὕτω χρὴ ποιεῖν, εἴ σοι δοκεῖ. καὶ γὰρ ἐμοὶ οἷπερ ἔφην

361 e 25. ἐξελθεῖν: a rare use, *go on from* one thing to another. *Cf.* Thuc. i. 70. 3 κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ πλεῖστον ἐξέρχονται *when they conquer their enemies, they push their victories to the farthest extent*, Soph. *O. C.* 961 σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα *when you give vent to so unhallowed words.*

d 27. πολλάκις: frequent in Plato after μή and εἰ, meaning *perchance.*

28. "That we may not later, grown wise by misfortune, have to come back to sound views (ἀνεμνῆσθαι), but may think out the whole matter clearly beforehand (προμηθεῖσθαι)."

29. φῂς: *cf.* 321 b ff. 361 d

30. ᾧ: *i.e.* Prometheus in the myth. What is related of him Socrates will use as a model.

32. κατ' ἀρχάς: *cf.* 320 b, 335 c, 348 d.

35. διέξοδον: see on 336 a, l. 19. e

39 f. τηλικούτων, γένοιο: Protagoras avails himself of Socrates's modesty (*cf.* e above) to recover his own position of superiority, as the elder of Socrates, and one who is *already* famous. *Cf.* 314 b, 316 c, 317 c, 320 c, 335 a.

41. εἰσαῦθις: *cf.* 347 b, l. 7. 362 a

43. ἔφην: *cf.* 335 c, l. 33.

St. p. 362.

ἰέναι πάλαι ὥρα, ἀλλὰ Καλλίᾳ τῷ καλῷ χαριζόμενος
παρέμεινα.

Ταῦτ' εἰπόντες καὶ ἀκούσαντες ἀπῆμεν.

362 a 44. τῷ καλῷ: lovers and admirers in Athens saluted those dear to them through their beauty or amiability with the word καλέ. Sitalces, in his admiration for the Athenians, ἐν τοῖσι τείχεσι ἔγραφε· Ἀθηναῖοι καλοί (*cf.* Ar. *Ach.* 144). Theramenes throws off as in the 'cottabus' the last drops of the fatal hemlock, exclaiming, Κριτίᾳ τοῦτ' ἔστω τῷ καλῷ (see Xen. *Hell.* ii. 3. 56). Hence the frequent καλός upon vases. Socrates in Plato often uses it with mild irony; here it is also a play upon Καλλίᾳ. 362 a

46. This closing line reverts to 310 a. Hippocrates is not again mentioned, as he early retreated into the background, and has remained there during the entire conversation with Protagoras.

X.

EDITIONS.

TS.

s of the Philosophers, III. 61,
Byzantium (about 225 B.C.)
, and he enumerates the first
as made by Thrasyllus the
arranged the works of Plato
tetralogies, which Diogenes

ASYLLUS.

Crito.	Phaedo.
Sophist.	Statesman.
Symposium.	Phaedrus.
Hipparchus.	Rivals.
Laches.	Lysis.
Gorgias.	Meno.
Io.	Menexenus.
Timaeus.	Critias.
Epinomis.	Letters.

down to us, is based wholly
which it follows that the
ced beyond the beginning of
ntly at once adopted; but we
e appears in existing Mss.
chanz to an original collec-
e Tetralogies of Thrasyllus,
ialogues. This Archetypus
ies, of which the former con-

The Mss. derived from this first volume are many, but only the following are of special value as affording the basis of a correct text.

CODEX CLARKIANUS, or B. This Ms. is one of several derived from an incomplete copy of the first volume of the Archetypus, comprising only the first six tetralogies. It is named from Edward Daniel Clarke, who in the year 1801 discovered it in the library of a monastery in the isle of Patmos. The writing is upon vellum, in the most exquisite character. At the end, following the dialogue of *Meno*, is a subscription, from which we learn that the Ms. was written in the year 896 A.D., by the scribe John, for the use of Arethas, then a Deacon, afterwards Archbishop of Caesarea. The manuscript was purchased by Clarke and given to Porson. It is now in the Bodleian Library at Oxford, and hence is also termed *Bodleianus*, and designated by the letter B. As an authority, it holds foremost rank among all Mss. of Plato. See Clarke's *Travels in Various Countries*, Vol. III., and Schanz, *Novae Commentationes Platonicae*, pp. 105–118.

CODEX VENETUS T (Bekker t). This Ms., of uncertain age, is in the Library of St. Mark's in Venice. It contains the first eight tetralogies, excepting the *Timaeus*. It represents a tradition independent of that of B, but is of special value where we lose the help of Clarkianus, viz., in the seventh tetralogy. See Schanz, *Ueber den Platocodex der Marcus-Bibliothek in Venedig;* also his critical edition of Plato's works, Preface to Volume IX.

Much inferior in value to the two just mentioned are the following:—

CODEX CRUSIANUS or TUBIGENSIS, of the eleventh or twelfth century. This contains *Euthyphro*, *Crito*, *Phaedo*, *Parmenides*, *Alcibiades I.*, *Alcibiades II.*, *Timaeus*.

CODEX VENETUS D (Bekker II), No. 185, of the twelfth century. It comprises the first four tetralogies, *Clitophon*, and the *Republic*.

CODEX VATICANUS Δ Θ, Nos. 225, 226. These are two volumes of one Ms. by a single writer, probably of the twelfth century. They contain the first seven tetralogies, the eighth, excepting *Critias*, and the *νοθευόμενα*.

The three Mss. last mentioned are regarded by Schanz as closely affiliated with B,—all being derived from the Archetypus through a common line of ancestry. In the first six tetralogies, textual criticism rests almost wholly upon this class.

CODEX PARISINUS A, No. 1807, is a copy of the second volume of the Archetypus, and contains the eighth and ninth tetralogies, the *Definitiones*, and the seven *νοθευόμενα*. For a further description of this Ms., see Schanz in *Rhein. Mus.* xxxiii. (1878) 303–307; on the Mss. previously mentioned and on the whole subject, see also Schanz, *Studien zur Geschichte des Platonischen Textes*, and in Bursian's *Jahresbericht*.

B. EDITIONS.

a. COMPLETE EDITIONS OF PLATO.

The only edition deserving of notice which was published before this century is

Platonis Opera quae extant omnia ex nova Ioannis Serrani interpretatione. Henrici Stephani de quorundam locorum interpretatione iudicium, et multorum contextus Graeci emendatio. 3 vols. Folio. Paris, 1578. The pages and page-divisions (a, b, *etc.*) of this edition are noted in the margin of modern editions, and form the recognised standard for reference.

The text of Stephanus was the vulgate until the appearance of

Platonis Dialogi (Graece et Latine) ex recensione Imm. Bekker. 8 vols. Berlin, 1816, 1817. This contained a systematic collation of Mss.

Far the best edition with exegetical commentary is

Platonis Opera Omnia. Recensuit, prolegomenis et commentariis illustravit Godofredus Stallbaum. 10 vols. Gotha and Leipzig, 1835–1877. (The last editions are the most valuable.)

The most full and accurate critical apparatus is found in

Platonis Opera quae feruntur omnia ad codices denuo collatos edidit Martinus Schanz. Leipzig, 1875 ff. (Not yet complete.)

Convenient text editions are:—

Platonis Dialogi secundum Thrasylli tetralogias dispositi. Ex recognitione C. F. Hermann. 6 vols. Leipzig, 1851–53. (In the *Bibliotheca Teubneriana.*)

Platonis Opera edidit Schanz. Editio Minor. (Not yet complete.) Leipzig.

b. SEPARATE EDITIONS OF THE PROTAGORAS.

The most important and convenient editions with commentaries are these:—

Platonis Protagoras cum prolegomenis et commentariis iterum edidit Kroschel. Leipzig, 1882. (A revision of the Stallbaum edition.)

Plato's Protagoras für den Schulgebrauch erklärt von Kroschel. 4te Auflage, bearbeitet von Cron. Leipzig, 1884.

Platons Protagoras für den Schulgebrauch erklärt von Bertram. Gotha, 1885. (With simpler commentary.)

With the above may be mentioned (though it has *no text*):—

Der Protagoras des Plato zur Einführung in das Verständniss der ersten platonischen Dialoge erklärt von Westermayer. Erlangen, 1882.

II. CRITICAL NOTES.

The following embrace the more important of Sauppe's notes upon the text, with some slight additions. The first reading is the one adopted in this edition. B denotes Codex Clarkianus (or Bodleianus). T denotes Codex Venetus T, which is not equally valuable in all dialogues, but has proved particularly useful in establishing the text of the *Protagoras.* S denotes the reading adopted by Schanz; K that adopted by Kroschel; C that adopted by Cron.

The title Πρωταγόρας is followed in B by ἢ σοφισταί· ἐνδεικτικός. These additions are usually regarded as the work of a later hand. Schanz brackets only ἐνδεικτικός, which is wanting in T.

309 c (ch. i. l. 25). *νἱέος*: *υἱέος* S as everywhere. Schanz (vol. xii. p. viii.) quotes the testimony of the Attic inscriptions and of cod. A of the Platonic Dialogues, as showing that Plato wrote the word *ὑός*. But in the metrical inscriptions in trochaic metre *νἱός* is used (*C. I. A.* iv. 373 c, i. 374, 397), and also in prose *νἱε* is found since the fifth century B.C. (*Mitteil. d. Arch. Inst.* vii. 330). Since B always has *νἱός*, while T varies, *νἱός* should prob. be retained.

309 c (l. 26). *σοφάτερον*: with Ficinus. *σοφάτατον* B T C. The neut. *πάλλιον* shows that the *σοφάτατον* of the Mss. cannot designate Protagoras.

310 a (l. 35). *πάνυ γε, πολλά*: *πάνυ γε πολλά* S.

312 a (iii. 37). *σαυτόν*: S K. *αὐτόν* B T C. In the orators (from Isocrates on) and later writers, the use of the refl. of the 3d pers. for the 1st and 2d pers. in both sing. and pl. is established. In the earlier Attic (Aristophanes), however, and also in Plato, the usage is as stated by Apoll. *Synt.* p. 195, 25 Bk. *οὐ γάρ φαμεν ἑαυτὸν ὕβρισα ἢ ἑαυτὸν ὕβρισας, ἑαυτοὺς δὲ ὑβρίσαμεν.* The few exceptional passages, already diminished in number, *must* on other grounds or *can* so easily be amended, that they have little weight.

312 d (iv. 15). *διαπραγματευώμεθα*: Kroschel regards Bekker's *διαπραγματεύσεθα* as necessary, but the aor. (311 d, 329 b) and the pres. (331 b, freq. in the inf., 333 d, 334 d, 336 a) are equally correct.

312 d (iv. 16 ff.). *τί ἂν . . . λέγων*: *τί ἄν, εἰ εἴπομεν . . . ὦ Σώκρατες, ἀτεχνάτην . . . λέγειν*; S, but this means "what would you say, if *etc.*" Madvig conjectures *τί ἂν διαπραγματεύοιτο αὐτῷ; τοίας ἐργασίας ἀτεχνάτης; τί ἂν εἴπομεν αὐτὸν εἶναι; Ὦ Σώκρατες, ἀτεχνάτην . . . λέγειν*, but the introduction of the answer with the voc. is contrary to Plato's usage, esp. here, where Hippocrates certainly cannot as yet speak with confidence. Still less can Kroschel's arrangement *τί ἂν εἴπομεν; Αὐτὸν εἶναι, ὦ Σώκρατες, ἀτεχνάτην . . . λέγειν* be sustained by any similar passages. If, however, before ἆ, which has been added in two

[redacted]

328 b (xvi. 49). *ἐνῆσαν*: with S after Dobree. *νοῆσαι* B T.

328 b (xvi. 54). *βούληται*: *βούληται, [ἀνοήτως]* S. *βούληται, ἀνοήτως* B T C. The manuscript reading cannot be sustained by examples like Aesch. *Theb.* 604 *ἡ γὰρ ξυνετυφὴς πλεῖον εἰσεβὴς ἀνὴρ | τιάτασσε θεμιστοῖς . . . | θλαῦον*, or *Phaedo* 80 d (*ἡ ψυχὴ*) *ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαφέρηται καὶ ἀπόλλυται*.

328 c (xvii. 8). *πολλοῦ γὰρ ποιοῦμαι*: for this phrase Plato wrote either *περὶ πολλοῦ γὰρ ποιοῦμαι*, which is preferred by Ast and Cobet, or *πρὸ πολλοῦ γὰρ ποιοῦμαι*, the conjecture of W. Dindorf (*cf.* Schneider on Isocrates v. 14).

329 a (xvii. 15). *τοιούτου τοιούτους*: so S after Sauppe. *τοιούτους* B T C. *καί* cannot, in consistency with the thought, belong to *τοιούτους*, nor, in its present position, can it be connected with *Περικλέους*, a connection which would have led us to expect *τοιούτους μὲν λόγους τάχ' ἂν καὶ Περικλέους ἀκούσειεν*.

329 a (xvii. 19). *χαλεία*: *χαλεπῆ* S. But the former is the only form that can be sustained.

329 b (xvii. 28). *ἀνθρώπων, πειθοίμην ἂν καὶ σοί*: with Heindorf, S, C. *ἀνθρώπων πειθοίμην ἄν, καὶ σοὶ πείθομαι* B T. In the Ms. reading the opt. with *ἄν* in the prot. is a grammatical error; and to this reading, as well as to Kroschel's conjecture (*ἀνθρώπων, καὶ σοὶ πείθομαι*) there is the objection that, while Socrates might gladly be convinced by Protagoras, this still requires a little explanation from the latter.

329 d (xviii. 5). *τὰ ἕτερα τῶν ἑτέρων*: so C. *τὰ ἕτερα τῶν ἑτέρων ἀλλήλων* B T (but in B *ἀλλήλων* is only inserted by a second hand in a gap). *[τὰ ἕτερα τῶν ἑτέρων] ἀλλήλων* S. See also Kroschel's remarks. *ἀλλήλων* is a gloss, derived from 349 c, *cf.* 330 c, 331 a d, 349 c, 359 a, *Gorg.* 471 e *καὶ γὰρ ἐκεῖ οἱ ἕτεροι τοὺς ἑτέρους δικαίων ἐλέγχειν*.

331 c (xix. 43). *ἴσχῃ*: with Henneberger. *ἴσχῃ τὸ ἥμισυ* a late Viennese Ms. so C. *ἴσχει τὸ ἥμισυ* B T. *ἴσχῃ [τὸ ἡμίσιον]* S. The words, if any, following *ἴσχῃ*, must have been either *τὸ ἡμίσιον ἢ τὸ ἀνήμισυ*, or at any rate *τὸ ἀνήμισυ* referring only to the last member, *cf. Phaedo* 96 a *πρὶν ποτε ταῦτ' ἡμιτὺ ἐστιν ἕνεκεν καὶ ποσοῦ καὶ πόσχειν ἢ πάσχει*. To go back to the first member and disregard the second is wholly unnatural. Prob. the addition *τὸ ἡμίσιον* has come from the following *ἡμίσεῖν τι σημαῖν*.

332 b (xx. 5). *ἢ τοὐναντίον*: with Stallbaum, C. *ἢ [εἰ] τοὐναντίον [ἔφαρτον]* S. *ἢ εἰ τοὐναντίον ἔφαρτον* B T. That the Ms. reading is incorrect is seen in the reply *σωφρονεῖν*.

332 b (xx. 46). *πλείω*: with Heindorf, S, C. *πλείονι* B. *πλείοσι* T.

332 c (xx. 56). *ποιήσωμαι*: with Heindorf. *ποιήσομαι* B T S C.

333 d (xxi. 7). *ὅτι δίκαιόν ἐστιν*: bracketed by S. *ὅτε δίκαιόν ἐστιν* C. F. Hermann.

333 e (xxi. 18). *παρατετράχθαι*: B T C. *παρατετράσθαι* S after Th. Kock and Madvig; *παρατετρᾶσθαι* however means not *to be wearied*, but *to be completely exhausted, half-dead*, which Socrates would not here say of Protagoras.

335 e (xxii. 51). *τῷ Ἰμεραίῳ*: with Groen van Prinsterer and Dobree. *τῷ Ἰμεραίῳ [ἑρμεῖ ἀκμάζοντι]* S. *τῷ Ἰμεραίῳ ἑρμεῖ ἀκμάζοντι* B T. The words *ἑρμεῖ ἀκμάζοντι* of the Mss., in an allusion to a man then so famous, can be nothing else than a later addition. Prob. *ἕτεσθαι* should also be stricken out.

337 c (xxiv. 4). *ἡμᾶς*: so S with Heindorf, C. *ὑμᾶς* B T. Hippias cannot wish to exclude himself; moreover the following *ὑμᾶς οὖν αἰσχρὸν κτλ.* relates chiefly to what is said here. *ὑμᾶς* of the Mss. therefore cannot be correct.

338 a (xxiv. 23). *ποιήσετε καὶ πείσεσθε*: with a late Ms. *ποιήσετε καὶ πείθεσθε* B T C. *ποιήσατε καὶ πείθεσθε* Madvig. *ποιήσατε καὶ πίθεσθε* S.

339 a (xxvi. 7). *νῦν δὴ διαλεγόμεθα*: with S after Stallbaum, C. *νῦν διαλεγόμεθα* B T. Upon *νῦν δή* (or *νύνδη*) — *νῦν* (or *νῦν δή*) see Cobet *Var. Lect.* p. 233 f., Meineke *Com. Gr.* ii. 11.

339 b (xxvi. 18). *ἐγώ, καλῶς τε καί*: S after Bekker. *ἐγώ τε καὶ* B. *ἐγωγε καί* T.

339 e (xxvi. 42). *διαγίγνεται*: so C. *εἰλεγγίεται* B T S, but the considerations urged by Schanz in the preface to vol. vii. p. v. seem to sustain *λιγγιᾶν*.

341 e (xxvii. 49). *εἶτα*: with a period after *γήρας*, and *οὐ δήπου* beginning a new sent., the words express the same thought which Kroschel thinks to bring out by changing *εἶτα* to *εἴτερ*. *εἶτα* after partics. is by no means so frequent in Plato as in Aristophanes, from whom O. Bachmann has collected 153 passages, still this is not rare in Plato; see Ast's *Lex. s.v.*

342 d (xxviii. 24). *γνοῦτε*: with S. *γνοίητε* B T C, see on 317 c.

343 a (xxviii. 43). *εἰρημένα· ἃ οὗτοι*: with C. F. Hermann. *εἰρημένα οὗτοι* B T C. *εἰρημέν' ἃ οὗτοι* S. *εἰρημένα, ὅτι οὗτοι* Deuschle. *εἰρημένα, ὅτι* K. The remark beginning with *ἃ οὗτοι* is not an argument to prove the character of the wisdom of the Seven, but, as a description of their course, it confirms the main position of the speaker, *cf.* l. 47 below. It is doubtful whether *ὅτι* is used with the meaning *from the fact that*. *εἰρημέν' ἃ* cannot be correct, since a more marked pause is demanded between the words.

343 e (xxix. 15). *θείμεν*: with S. *θείμεν* B T C, see on 317 c.

344 e (xxx. 26). *δυναιτὸν δέ*: with Schneidewin. *δυναιτὸν δὲ [ἐσθλόν]* S. *δυναιτὸν δὲ ἐσθλόν* B T C.

345 c (xxxi. 9). *ἐπὶ δεῖ μοι*: *ἔπειθ' ἡμῖν* B T, but this the metre will not allow. Bergk has proposed *ἐπί τ'* (or *ἐπὶ δ'*) *ἡμῖν* (the latter after G. Hermann). But this does not entirely agree with the lyric use of tmesis. Hence the reading adopted in the text. It must be assumed that Plato quoted the words of the poet accurately, without arbitrary change.

346 c (xxxi. 43). *φιλόμουσός εἰμι*: *εἰμι φιλόμουσος* B T C. Bergk thinks the words belong not to Simonides but to Plato.

346 d (xxxi. 57). *ἐπὶ δεῖ μοι*: see on 345 c.

347 d (xxxii. 23). *καὶ πεπαιδευμένος*: with Athen. iii. 97 b, c. *[πεπαιδευμένος]* S. *πεπαιδευμένος* B T.

εἰς: εἰς δεδασπλων XV. 12; εἰς τὸ πρόσθεν XXVI. 33.
ἐκ: ἐκ τοῦ ἐπὶ θάτερα VI. 21; ἐκ δεδασπλων XV. 39.
ἐκ-: ἐξέρχεσθαι XL. 25; ἐκπρεσεῖν XXIII. 9; ἐκτείνειν XXIV. 20.
ἐκτῆσθαι, and κεκτῆσθαι XXVI. 76.
ἐν: ἐν τινι εἶναι II. 27, V. 8; ἐν τῇ τύχῃ VIII. 54; ἐν Ἀφίφρονος X. 38; (*in the presence of*) XXIII. 34.
ἐν-: ἐνάμιλλος VIII. 13; ἐνδεικνύναι VIII. 50; XVII. 1; ἐμμελῶς ἔχειν XI. 33; ἔμπορος V. 23, 28.
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ἴσως XXXIV. 10.

καί: καί (*and so*) XVI. 38; καὶ δή καί XXXI. 22, XXXIII. 12; καὶ οὖν καὶ ὅτι I. 12; καὶ τἆλλα IV. 14; κἄν, ἐάν IX. 14; κἄν εἰ without opt. XVI. 46.
καιρὶ τοῦτο εἶναι VIII. 38.
κατα-: καταγνύναι XXVIII. 12; καθαιρεῖν XXVIII. 52, XXX. 8.
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